

CLERUS DOMINI:
OR,
A DISCOURSE
OF THE
DIVINE INSTITUTION,
Necessity, Sacredness, and Separation
OF THE
OFFICE MINISTERIAL.

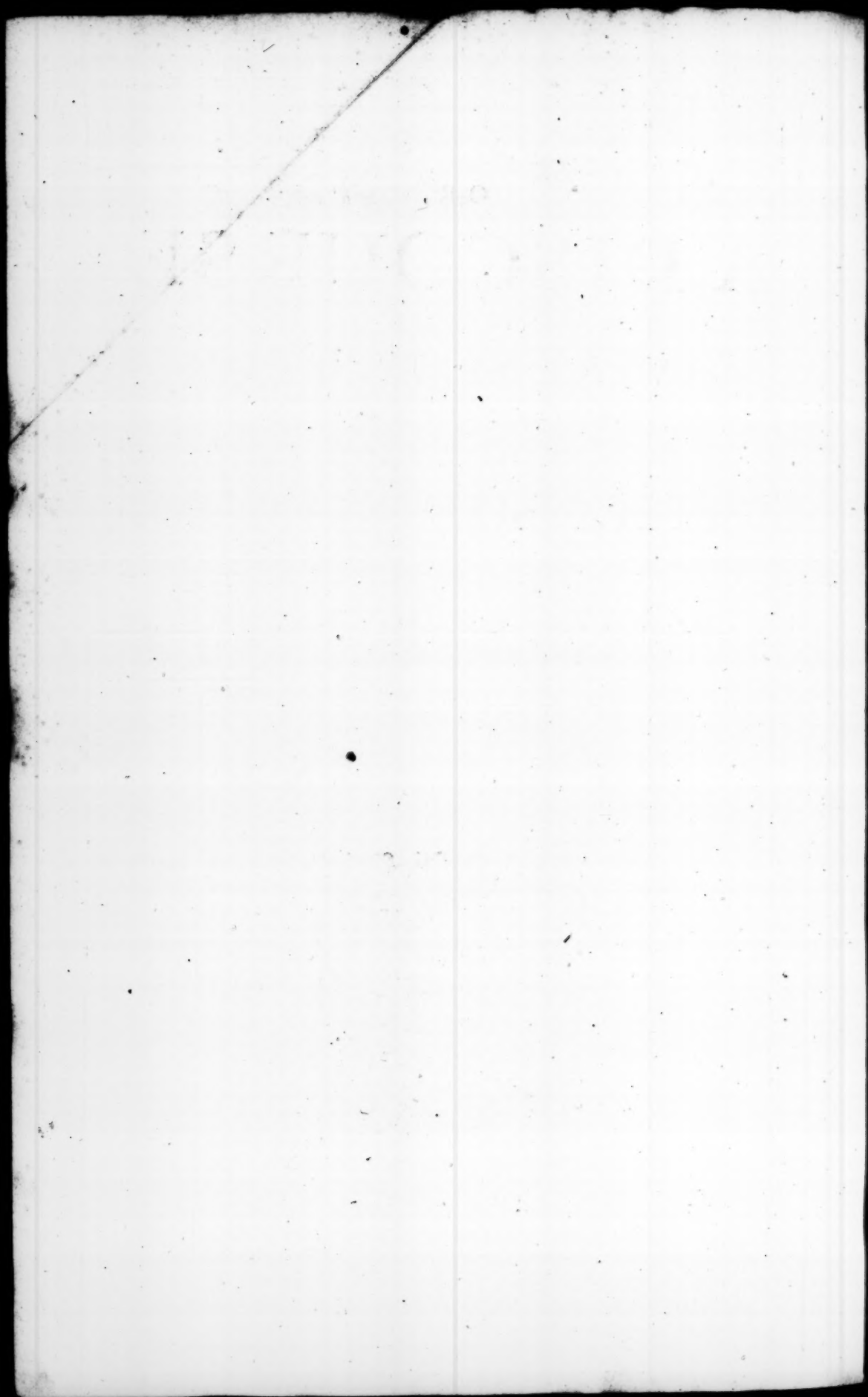
TOGETHER WITH
THE NATURE AND MANNER OF
its Power and Operation.

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THE
Divine institution and necessity
OF THE
OFFICE MINISTERIAL, &c.

SECT. I.



When severall Nations, and differing Religions have without any famous mutuall intercourse agreed upon some common rites, and formes of Religion, because one common effect cannot descend from chance, it is certain they come to them by reason, or tradition from their common Parents, or by imitation; something, that hath a common

influence. If *reason* be the principle, then it is more regular and lasting, and admits of no other variety, then as some men grow unreasonable, or that the reason ceases; If *tradition* be the fountain, then it is not only universall, and increases as the world is peopled, but remains also so long as we retain reverence to our Parents, or that we do not think our selves wiser then our forefathers; But these two have produced Customes and Laws of the highest obligation: for whatsoever we commonly call *the Law of Nature*, it is either a custome of all the world derived from *Noah* or *Adam*; or else it is therefore done, because naturall reason teaches us to doe it in the order to the preservation of our selves and the publique.

But *imitation* of the customes of a wise nation, is something lesse, and yet it hath produced great consent in externall rites and offices of Religion. And since there is in ceremonies so great indifferency, there being no antecedent law to determine their practise, nothing in their nature to make them originally necessary, they grow into a *Custom* or a *Law* according as they are capable; For if a wise Prince, or a Governour, or a Nation, or a famous family hath chosen rites of common Religion, such as were consonant to the Analogy of his duty, expressive of his sense, decent in the expres-

fion, grave in the forme, or full of ornament in their representment, such a thing is capable of no greater reason and needs no greater authority, but hath been, and may reasonably enough be imitated upon the reputation of their wisdom, and disinterested choice, who being known wise persons, or nations, took them first into their religious offices.

3.

^aValer. Maxim.
l. 1. c. 1. Philostr.
lib. 2.

^bDion. hist. li. 54

^cA. Gell. lib. 10.

c. 15.

^dIbid.

Lib. 3.

Thus the Jews and the Gentiles used ^awhite garments in their holy offices, and the Christians thought it reasonable enough from so united example to doe so too. Example was reason great enough for that. The ^bGentile Priests were forbid to touch a dead body, to ^ceate leavened bread, to ^dmingle with secular employments during their attendance in holy offices; these they took up from the pattern of the Jews, and professed it reasonable to imitate a wise people in the rituals of their religion. The Gentile Priests used Ring and Staffe and Mitre (saith *Philostratus*;) the Primitive Bishops did so too; and in the highest detestation of their follies thought they might wisely enough imitate their innocent customes and Priestly ornaments, and hoped they might better reconcile their mindes to the Christian Religion by compliance in ceremonials, then exasperate them by rejecting their ancient and innocent ceremonies: for so the Apostles invited and inticed Judaisme into Christianity.

And *Tertullian* complains of the Devils craft, who by imitating the Christian rites reconciled mens mindes with that compliance to a more charitable opinion of the Gentile superstition. *The Devill intending to draw the professors of truth to his own portion, or to preserve his own in the same fetters he first put upon them, imitates the rites of our religion, adopting them into his superstition. He baptizes some of his disciples, and when he initiates them to the worship of Mithra promisseth them pardon of sins, by that rite, he signes his souldiers in their forehead, he represents the oblation of bread, and introduces representments of the resurrection, and laboriously gets martyrs to his cause. His Priests marry but once; he hath his virgins and his abstemious and continent followers: that what Christians love and the world commends in them, being adopted into the rituals of Idolatry, may allure some with the beauty and fair imagery, and abuse others with colour and phantastick faces.*

De præscript.

c. 40.

Hujus sunt partes invertendi veritatem, qui ipsas quoque res sacramentorum divinarum in idolorum mysticis emulatur. Tingit & ipse quosdam utique credentes & fideles suos: expiationem delictorum de lavacro re-promittit, & sic

adhuc imitat Mithræ: signat illic in frontibus milites suos, celebrat & panis oblationem & imaginem resurrectionis inducit, & sub gladio redimit coronam. Quid, quod & summum Pontificem in unis nuptiis statuit? habet & virgines, habet & continentes. Qui ergo ipsas res de quibus sacramenta Christi administrantur tam emulante affectu exprime in negotiis idolatriæ, utique & idem & eodem ingenio gessit, & potuit instrumenta quoque divinarum verum et sanctorum Christianorum sensum de sensibus, verba de verbis, parabolas de parabolis, profane & emulæ fidei attemperare.

4.

And thus also all wise men that intended to perswade others to their religion, did it by retaining as much as they innocently could of the other, that the change might not be too violent, and the persons

A persons be more endeared by common rites and the relation and charity of likenesse and imitation. Thus did the Church and the Synagogue, thus did the Gentiles both to the Jews and to the Christians; and all wise men did so.

• The Gentiles offered first fruits to their Gods, and their tithes to *Hercules*,^e kept vigils and anniversaries, forbad marriages without the consent of Parents, and clandestine contracts; these were observed with some variety according as the people were civill or learned; and according to the degree of the tradition, or as the thing was reasonable, so these customes were more or lesse universall.

B But when all wise people, nay when absolutely all the world have consented upon a rite, it cannot derive from a fountain lower then the current, but it must either be a command which God hath given to all the world; (and so *Socrates* in *Xenophon*, *Quod ab omnibus gentibus observatum est, id non nisi à Deo sanctum esse dicendum est*) or a tradition, or a law descending from our common parents, or a reason derived from the nature of things; there cannot in the world be any thing great enough to take away such a rite, except an expresse divine commandement: and a man by the same reason may marry his nearest relative as he may deny to worship God by the recitation of his prayes and excellencies; because reason and a very common tradition have made almost all the world consent in these two things that we must abstain from the mixtures of our nearest kindred, and that we must worship God by recounting and declaring excellent things concerning him.

I have instanced in two things in which I am sure to finde the fewest adversaries, (I said the fewest; for there are some men which have lost all humanity) but these two great instances are not attested with so universall a tradition and practise of the world as this that is now in question. For in some nations they have married their sisters, so did the Magi among the Persians: *μὴ γυνύσκειν οἱ Μάγοι μηδέ-σσι, καὶ ἀδελφαῖς μὴ γυνύσκειν θεμνόν*, says *Tatianus* in *Clemens Alexandrinus*, and *Bardisanes Syrus* in *Eusebius*. And the Greeks worshipped *Hercules* by railing, and *Mercury* by throwing stones at him. But there was never any people but had their Priests and Presidents of religious rites, and kept holy things within a mure, that the people might not approach to handle the mysteries: and therefore besides that it is a refection from the customes of mankind, and charges us with the disrespect of all the world (which is an incuriousnesse next to infinite) it is also a doing against that which all the reason of all the wise men of the world have chosen antecedently or *ex post facto*, and he must have a strange understanding, who is not persuaded by that which hath determined all the world.

E For religion cannot be at all in communities of men without some to guide, to minister, to preserve and to prescribe the offices and ministeries: What can profane holy things but that which

5.

e Censor. de die
natal. c. 1.
f Sueton. in
Vespas.
g Liv. decad. 1.
lib. 10.

6.

Lib. 4. de
factis & dict.
Sacr.

7.

Stromat. 3.

Lib. 4. præpar.
Evangel.

makes them common? and what can make them common more then when common persons handle them, when there is no distinction of Persons in their ministration? For although places are good accessories to religion, yet in all religions they were so accidentall to it, that a sacrifice might hallow the place, but the place (unlesse it were naturally impure) could not defecrate the sacrifice: and therefore *Jacob* worshipped upon a stone, offered upon a turfe, and the Arke rested in *Obed-Edoms* house, and was holy in *Dagons* Temple; and hills and groves, fields and orchards, according to the severall customes of the nations, were the places of address; But a common person ministring, was so near a circumstance, and was so mingled with the action, that since the materiall part and exterior actions of Religion could be acted and personated by any man, there was scarce any thing left to make it religious, but the attestation of the rites by a holy person; A *Holy place* is something, a *separate time* is something, a *prescript form of words* is more, & *separate and solemn actions* are more yet; but all these are made common by a common person, & therefore without a distinction of persons have not a natural and reasonable distinction of solemnity & exterior religion.

8. And indeed it were a great disreputation to religion, that all great and publique things, and every artifice or profitable science should in all the societies of men be distinguished by professors, artists and proper ministers; and onely religion should lie in common, apt to be bruised by the hard hand of mechanicks, and sullied by the ruder touch of undiscerning and undistinguished persons; for although the light of it shines to all, and so farre every mans interest is concerned in religion, yet it were not handsome that every man should take the taper in his hand: and religion is no more to be handled by all men, then the laws are to be dispensed by all, by whom they are to be obeyed; though both in religion and the laws, all men have a common interest.

9. For since all meanes must have some equality or proportion towards their end, that they may of their own being or by institution be symbolicall, it is but reasonable that by elevated and sublimed instruments we should be promoted towards an end supernaturall and divine; now besides, that of all the instruments of distinction, the person is the most principall and apt for the honour of religion (and to make our religion honourable is part of the religion it self) it is also apt for the uses of it; such as are, preserving the rights, ordering, decent ministration, dispensing the laws of religion, judging causes, ceremonies and accidents; and he that appoints not offices to minister his religion, cares not how it is performed; and he that cares so little, will finde a great contempt passe upon it, and a cheapnesse meaner then of the meanest civill offices; and he that is content with that, cares not how little honour God receives, when he presents to him a cheape, a common, and a dishonorable religion.

But

- A But the very naturall design of religion forces us to a distinction of persons in order to the ministration; for besides that every man is not fit to approach to God with all his *forces* and adherent indispositions; an assignment in reason must be made of certain persons, whose calling must be holy, and their persons taught to be holy, by such a solemn and religious assignment; that those persons being made higher then the people by their calling and religion, and yet our brethren in nature, may be intermediall between God and the people, and present to God the peoples needs, and be instrumentall to the reconveying Gods blessing upon those whose fiduciaries they are. **B** This last depends upon Gods own act, and designation, and therefore must afterwards be proved by testimonies of his own, that he hath accepted such persons to such purposes; but the former part we our selves are taught by naturall reason, by the rules of proportion, by the honour we owe unto religion, by the hopes of our own advantages, and by the distance between God and us, towards which we should thrust up persons as high as they are capable. And that all the world hath done prudently in this, we are confirmed by Gods own act, who knowing it was most agreeable, not only to the constitution of religion, and of our addressees to God, but to our meer necessities also, did in his glorious wisdom send his sonne, and made him apt to become a mediator between himself and us, by clothing him with our nature, and decking him with great participation of his own excellencies, that he might doe our worke, the worke of his own humane nature, and by his great sanctity and wisdom approach neer to Gods mercy seat, whither our imperfections and sins could not have neer access.

10.

- C** And this consideration is not onely good reason, but true divinity, and was a consideration in the Greek Church, and affixed to the head of a prayer as the reason of their addresse to God in designing ministers in religion.

11.

- D** O Lord God who because mans nature cannot of it selfe approach to thy glorious Deity, hast appointed Masters and Teachers of the same passions with our selves, whom thou hast placed in thy throne, viz. in the ministry of the kingdome, to bring sacrifices and oblations in behalfe of thy people, &c. And indeed if the greatnesse of an employment separates persons from the *vulgus*, either we must thinke the immediate offices of religion and the entercourse with God to be the meanest of employments, or the persons so officiating to receive their estimate according to the excellency of their offices.

Εὐχολογ. In ordinat. Episc. Κύριε ὁ
θεὸς ἡμῶν, ὁ διὰ τὸ μὴ δύνασθαι
τὴν ἀνθρώπου φύσιν τὴν τῆς θεότητος
σε ὑπανερχαίνεσθαι, τῇ σὲ διακονοῦ-
μεν ὁμοιοπαθεῖς ἡμῶν διδασκάλους
καταστήσας πρὸς τὸν ἐκτελέσας θεῖον
εἰς τὸ ἀναφέρειν σὺ θυσίαν καὶ προσ-
φορὰν ὑπὲρ πάντος τοῦ λαοῦ σου, &c.

- E** And thus it was amongst the Jews and Gentiles before Christs time, amongst whom they not onely separated persons for the service of their Gods respectively, but chose the best of men and the Princes of the people to officiate in their mysteries, and adorned them with the greatest honours and speciall immunities. Among the Jews,

12.

Jews, the Priesthood was so honourable, that although the expectation which each Tribe had of the Messiah was reason enough to make them observe the law of distinct marriages, yet it was permitted to the Tribe of *Levi* to marry with the Kingly Tribe of *Judah*, that they also might have the honour and portion of the Messiah's most glorious generation; and for the Priesthood of *Aaron* it was *γίεα ἑξαιρέτων, ἢ ἐπὶ ἡμῶν, ὀλύμπιον κτῆμα*, saith *Philo*, a celestiall honour, not an earthly, a heavenly profession, and it grew so high and was so naturalized into that nation to honour their Priests and mystick persons, that they made it the pretence of their warres and mutinies against their conquerors. *Honor sacerdotii firmitatem potentie assumebatur*, saith *Tacitus*, speaking of their warres against *Antiochus*; the honour of their Priesthood was the strength of their cause, and the pretence of their armes; and all the greatest honour they could doe to their Priesthood they fairly derived from a divine precept, that the *Prince and the People and the Elders and the Synagogue should goe in and out*, that is, should commence and finish their greatest and most solemn actions at the voice and command of the Priest; And therefore King *Agrippa* did himself honour in his Epistle to *Cajus Caesar*. * I had Kings that were my ancestors, and some of them were high Priests, which dignity they esteemed higher then their Royall purple, beleeving that Priesthood to be greater then the kingdome, as God is greater then men.

* Πάσων καὶ
αρχόντων βασι-
λέων ἑλάττω,
ὧν οἱ πλείους
ἐλάττω ἀρχι-
ερεῖς, τὴν βα-
σιλείαν τῆς ἱερωσύνης ἐν δεξιᾷ τίθει πᾶσι τοῖς καὶ νομίζουσιν ὅτι τοῦ ἀνθρώπου διαφέρει, κατὰ τὸ
κρεῖττον πᾶσι, καὶ βασιλείας ἱερωσύνην.

13.

1 Sam. 10. 5.
& 10.

Acts 3. 24.

1 Sam. 19. 18.

14.

And this great estimate of the Ministers of their religion derived it selfe from the Jewes unto their enemies the *Philistines* that dwelt upon their skirts; insomuch that in the hill of God where there was a garrison of the *Philistines*, there was also a colledge of Prophets newly instituted by *Samuel* (from whom because he was their founder, *S. Peter* reckoned the ordinary descent from *Samuel*) unharmed and undisturbed though they were enemies to the nation; and when *David* fled from *Saul*, he came to *Naioth* where the Prophets dwelt, and thought to take sanctuary there, knowing it was a privileged place; there it was where *Saul's* messengers, and *Saul* himselfe turned Prophets, that they might estimate the place and preserve its privilege, himselfe becoming one of their society.

For this was observed amongst all nations that besides the band of humanity forbidding souldiers to touch unarmed people, as by all religions and all nations Priests ever were, the very sacrednesse of their persons should exempt them from violence, and the chances or insolencies of warre. Thus the *Cretians* did to their Priests and to the *κατακαυταί* the persons who were appointed for buriall of the dead, the same with the *κατακαυταί*, or *fossarii* in the Primitive Church, no souldiers durst touch them; they had the privilege of religion

A religion, the immunity of Priests, *Hos quæ necabant non erant pure manus*; and therefore it grew up into a proverb, when they intended to expresse a most destructive and unnaturall warre, ὡς πυρφορῶ. ἐλείφθη, not so much as the Priests that carried fire before the army did escape; the same with that in *Homer* in the case of messengers,

Οὐκέτ' ἐπεὶ οἶω ἰδ' ἄγγελον ἀπονέεσθαι

Ἄψορον ποτὶ ἄνθρωπον

Iliad. μ. vide i. li. Eustath.

B Not so much as a messenger returned into the City: These were sacred and therefore exempt persons, and so were the *Elei* among the Grecians as being sacred to *Jupiter*, safe from the hostility of a professed enemy; the same which was observed amongst the *Romans*;

Quis homo est tantâ confidentiâ

Qui sacerdotem audeat violare!

At magno cum malo suo fecit Hercule.

Plautus in Rudent.

But this is but one instance of advantage.

C The Gentiles having once separated their Priests, and affixed them to the ministeries of religion, thought nothing great enough either to expresse the dignity of their employment, or good enough to doe honour to their persons, and it is largely discoursed of

by *Cicero*, in the case of the Roman Augures, *Maximum autem & præstantissimum in Rep. jus est Augurum, cum est authoritati conjunctum; neque verò hoc quia sum ipse Augur ita sentio, sed quia sic existimare nos necesse est. Quid enim majus est, si de jure quarimus, quam posse à summis imperiis & summis potestatibus comitia tollere? concilia vel instituta dimittere, vel habita rescindere? Quid magnificentius quam posse decernere ut magistratu se abdicent consules? quid religiosius quam cum populo, cum plebe agendi jus aut dare aut non dare?* It was a vast power these men had, to be in proportion to their greatest honour: they had

Cicero lib. 2. de leg.

D power of bidding and dissolving publick meetings, of indicting solemnities of religion; just as the Christian Bishops had in the beginning of Christianity; they commanded publick fasts, at their indiction onely they were celebrated; *Bene autem quod & Episcopi universæ plebi mandare jejunia assolent; non dico industriâ stipium conferendarum, ut vestra captura est, sed interdum, & aliquâ sollicitudinis Ecclesiasticæ causâ.* The Bishops also called publick conventions Ecclesiasticall. *Aguntur præcepta per Gracias illas certis in locis concilia ex universis Ecclesiis, per quæ et altiora quaque in commune tractantur & ipsa representatio totius nominis Christiani magna veneratione celebratur.* It was so in all religions; the Antistites, the presidents of rites and guides of consciences had great immixtions and influences into the republick, and communities of men, and they verified the saying of *Tacitus*, *Deum munere summum pontificem, etiam summum hominem esse, non amulatione, non odio, aut privatis affectionibus obnoxium.* The chief Priest was ever the chief man, and free from the

Tertullian. adv. psychicos c. 13.

Ibid.

Lib. 3. Annal.

envies

envies, and scornes, and troubles of popular peevishness and contumacy; and that I may use the expression of *Tacitus*, *uique glisceret dignatio sacerdotum*, (for all the great traverses of the republick were in their disposing) *atque ipsis promptior animus foret ad capefendas ceremonias*, the very lower institutions of their religion were set up with the markes of speciall laws and priviledges; insomuch that the seat of the Emperesse in the Theatre was among the Vestall virgins.

Lib. 4. *Annal.*

16.

a Strabo Geog.
lib. 17.

b Elian: var.
hist. lib. 14.
c. 34.
Joseph. antiq.
lib. 14. c. 16.
Cesar com. de
bello Gall. li. 6.

Eustathius li. a.

But the highest had all that could be heaped upon them, till their honours were as sublimed as their functions. ^a Amongst the *Ethiopians* the Priests gave laws to their Princes, and they used their power sometimes to the ruine of their Kings, till they were justly removed; ^b Among the *Egyptians* the Priests were their Judges; so they were in *Athens*; for the *Areopagites* were Priests; and the *Druids* among the *Gaules* were Judges of murder, of titles of land, of bounds, and inheritances, *magno apud eos sunt honore, nam fere de omnibus controversiis publicis privatisque constituunt*; and for the *Magi* of *Persia* and *India*, *Strabo* reports *ἐκείνους συνεῖναι τοῖς αὐτοῖς βασιλεῦσι ὡς τοῖς Μάγους τοῖς Πέρσαις ὑψηλόμενους τὰ περὶ τοῦ θεοῦ*, they conversed with Kings, meaning they were their counsellours and guides of their consciences. And *Herodotus* in *Eustathius* tells us of the *Τᾶγμα τὸ θεῖον ἐν Δέλφοις οἱ θεόπροποι*, the divine order of Prophets or Priests in *Delphos*, *ἐσσιτῶντο μελᾶτων βασιλέων*, they did eate of the publick provisions together with Kings. By these honours they gave testimony of their religion, not onely separating certain persons for the service of their Temples, but also separating their condition from the impurities and the contempt of the world; as knowing, that they who were to converse with their Gods, were to be elevated from the common condition of men and vulgar miseries.

Porphyrus citat
ex Eurip. 4.
ἀπὸ ἀποχρῆς.

ὅτε δὲ Διὸς Ἰδαίου μύστης
ἐγένοντο πανλευκά γ' ἄμφω,
φεύγω γένεσιν δὲ βροτῶν.

As soon as I was made a Priest of *Idean Jupiter*, all my garments were white, and I declined to converse with mortals. *Novae sortis oportet illum esse qui jubente Deo canat*, said *Seneca*. He had need be of a distinct and separate condition that sings to the honour and at the command of God: thus it was among the Jews and Heathens.

S E C T. II.

1.

NOW if Christian Religion should doe otherwise then all the world hath done, either it must be because the rites of Christianity are of no mystery and secret dispensation, but common actions of an ordinary address, and cheap devotion, or else because

A because we undervalue all religion; that is, because indeed we have nothing of it; *The first* is dishonorable to Christianity, and false as its greatest enemy; *The second*, is shame to us; and *both* so unreasonable and unnaturall, that if we separate not certain persons for the ministeries of Christianity, we must confesse we have the worst religion, or that we are the worst of men.

But let us consider it upon its proper grounds. When Christ had chosen to himselfe twelve Apostles, and was drawing now to the last scene of his life, he furnished them with commissions and abilities to constitute and erect a Church, and to transmit such powers as were apt for its continuation and perpetuity. And therefore to the Apostles in the capacity of Church officers, he made a promise *That he would be with them untill the end of the world*; they might personally be with him untill the end of the world, but he could not be here with them, who after a short course run, were to goe hence, and be no more seen: and therefore for the verification of the promise it is necessary that since the promise was made for the benefit of the Church, and to them as the ministers of the benefit, so long as the benefit was to be dispensed, so long they were to be succeeded to, and therefore assisted by the Holy Jesus according to that glorious promise: Οὐ μόνον δὲ τὸ τοῖς ἀποστόλοις ὑπέχετο τὸ συνέιναι αὐτοῖς, ἀλλὰ καὶ πᾶσιν αὐτῷ ἀπλῶς τοῖς μαθηταῖς. ὃ γὰρ δῶκε οἱ ἀπόστολοι ἀχρι τῆς συντελείας ἡμελλον ζῆν· καὶ ἡμῖν ἐν καὶ τοῖς μεθ' ἡμῶν ὑπαρχεῖται τὸ τοῦ. “Not onely to the Apostles, but absolutely and indefinitely to all Christs disciples, their successors, “ he promised to abide for ever, even to the consummation of “ the world, to the whole succession of the Clergy: so *Theophylact* upon this place.

And if we consider what were the power and graces Jesus committed to the dispensation of the Apostles, such as were not temporary, but lasting, successive, and perpetuall, we must also conclude the ministry to be perpetuall. I instance first in the power of *binding and loosing remitting and retaining sins*, which Christ gave them together with his breathing on them the holy Spirit, and a legation, and a speciall commission, as appears in *S. John*; which power, what sense soever it admits of, could not expire with the persons of the Apostles, unlesse the succeeding ages of the Church had no discipline, or government, no scandals to be removed, no weak persons offended, no corrupt members to be cut off, no hereticks rejected, no sins, or no pardon; and that were a more heresie, then that of the *Novatians*, for they onely denied this ministry in some cases; not in all: saying, Priestly absolution was not fit to be dispensed to them, who in time of persecution had sacrificed to idols. Θεὺ γὰρ εἶναι τῆς ἱερωσύνης μόνον ἔλεγε, καὶ οὐκ ἱερέων, ἀλλὰ παντὶ τῷ πιστῷ τὸ τοῦ. [τῷ τοῖς, To these] onely, pardon is to be dispensed without the ministry of the Priest, [To these] who were μετὰ τὸ βαπτισμα.

2.

3.

John 20. 21.

Vide Socrat.
li. 1. c. 7.
Socrat. li. 1. c. 20.

βαπτισμα ἐμδυσσάτες, sacrificers, and mingled the table of the Lord with the table of devils. Against other sinners they were not so severe. But however, so long as that distinction remaines, of *sinnes unto death*, and *sinnes not unto death*; there are a certain sort of sins which are remediable, and cognoscible, and judicable, and a power was dispensed to a distinct sort of persons, to remit or retain those sins, which therefore must remain with the Apostles for ever, that is, with their persons first, and then with the οἱ ἐκ διαδοχῆς with their successors; because the Church needs it for ever; and there was nothing in the power that by relating to a present and temporary occasion did insinuate its short life and speedy expiration.

4.

In execution of this power and pursuance of this commission, for which the power was given; the Apostles went forth, and all they upon whom this signature passed, ὡς τὸ πνεῦμα τὸ ἅγιον ἐθελοῖς διακονίαν ταύτην, executed this power in appropriation and distinct ministry: it was the sword of their proper ministry; and S. Paul does almost exhibite his commission and reades the words when he puts it in execution, and does highly verifie the parts and the consequence of this argument; *God hath reconciled us to himself by Christ Jesus, and hath given to us the ministry of reconciliation*; and it followes, *now then we are Embassadors for Christ*. The ministry of reconciliation, is an appropriate ministry, *It is committed to us*; we are Embassadors, it is appropriate by virtue of Christs mission, and legation. *He hath given to us*, he hath made and deputed certain Embassadors whom he hath sent upon the message, and ministry of reconcilment; which is a plain exposition of the words of his commission, before recorded; *John 20. 21.*

2 Cor. 5. 20.

5.

James 5.

And that this also descended lower we have the testimony of S. James, who advises the sick person to send for the Elders of the Church, that they may pray over him, that they may anoint him, that in that society there may be confession of sins by the clinick or sick person, and that after these preparatives, and in this ministry, his sins may be forgiven him. Now that this power fell into succession, this instance proves; for the Elders were such who had not the commission immediately from Christ, but were μεταγενέσθαι, they were fathers of the people, but sons of the Apostles, and therefore it is certain the power was not personall, and meerly Apostolicall, but derived upon others by such a communication, as gives evidence the power was to be succeeded in; And when went it out? when the anointing and miraculous healing ceased? There is no reason for that. For forgiveness of sins was not a thing visible, and therefore could not be of the nature of miracles to confirme the faith and christianity first, and after its work was done, return to God that gave it; neither could it be onely of present use to the Church, but as eternall and lasting as sin is: and therefore there could be nothing in the nature of the thing to make it so much as suspicious, it was presently to expire.

To

- A To which also adde this consideration, that the Holy Ghost which was to enable the Apostles in the precise office Apostolicall, as it was an office extraordinary, circumstantionate, definite, and to expire, *all that*, was promised should descend upon them after Christs ascension, and was verified in *Pentecost*; for to that purpose to bring all things to their minde, all of Christs doctrine and all that was necessary of his life and miracles, and a power from above to enable them to speake boldly and learnedly, and with tongues, all that, besides the other parts of ordinary power, was given them ten days after the Ascension. And therefore the breathing the holy Ghost upon the Apostles in the octaves of the resurrection, and this mission with such a power, was *their ordinary mission*, a sending them as ordinary Pastors, and Curates of souls, with a power to govern, (binding and loosing can mean no lesse: and they were the words of the promise) with a power to minister reconciliation: (for so S. *Paul* expounds remitting and retaining) which two were the great hinges of the Gospell, the one to invite and collect a Church, the other to govern it; the one to dispense the greatest blessing in the world, the other to keep them in capacities of enjoying it. For since the holy Ghost was now actually given to these purposes here expressed, and yet in order to all their extraordinaries and temporary needs was promised to descend after this, there is no collection from hence more reasonable, then to conclude all this to be part of their commission of ordinary Apostleship, to which the ministers of religion were in all ages to succeed. In attestation of all which, who please may see the united testimony of ^a S. *Cyrill*, ^b S. *Chrysostome*, ^c S. *Ambrose*, ^d S. *Gregory*, and the ^e Author of the questions of the old and new Testament, who unlesse by their calling shall rather be called persons interest, then by reason of their famous piety and integrity shall be
- D accepted as competent, are a very credible, and fair representment of this truth, and that it was a doctrine of Christianity, that Christ gave this power to the Apostles for themselves, and their successors for ever, and that therefore as Christ in the first donation, so also some Churches in the tradition of that power used the same forme of words intending the collation of the same power and separating persons for the work of that ministry, I end this with the counsell S. *Augustine* gives to all publick penitents, *Veniant ad Antistites per quos illis in Ecclesia claves ministrantur, & a prepositis sacrorum accipiant satisfactionis sue modum*, let them come to the Pre-
- E sidents of religion by whom the Keys are ministred, and from the governours of holy things let them receive those injunctions which shall exercise and signifie their repentance.

^a In *John* 20.^b *Ibid.*^c In 1 *Tim.* 4.^d *Homil.* 26.in *Evang.*^e *Quest.* 93.

S E C T. III.

I.

Mat. 28. 19, 20.

THe second power Instance in is preaching the Gospel: for which work he not onely at first designed Apostles, but others also were appointed for the same work for ever, to all generations of the Church. This Commission was signed immediately before Christs ascension; *All power is given to me in heaven and in earth, Goe yee therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you, and loe I am with you always even unto the end of the world.* First, Christ declared his own commission, [*all power is given him into his hand*] he was now made King of all the creatures, and Prince of the Catholick Church; and therefore as it concerned his care and providence to look to his cure, and flock, so he had power to make deputations accordingly [*Goe yee therefore,*] implying that the sending them to this purupose was an issue of his power, either because the authorizing certain persons was an act of power, or else because the making them doctors of the Church and teachers of the Nations, was a placing them in an eminency above their scholars, and converts, and so also was an emanation of that power which derived upon Christ from his Father, from him descended upon the Apostles. And the wiser persons of the world have always understood, that a power of teaching was a *presidency and authority*; for since all dominion is naturally founded in the understanding; although civill government accidentally, and by inevitable publick necessity relies upon other titles, yet where the greatest understanding and power of teaching is, there is a naturall preheminance and superiority *eatenus*, that is according to the proportion of the excellency; and therefore in the instance of *S. Paul* we are taught the style of the court, and *Disciples sit at the feet* of their Masters, as he did at the feet of his Tutor *Gamaliel*, which implies duty, submission, and subordination; and indeed it is the highest of any kinde, not onely because it is founded upon nature, but because it is a submission of the most imperious faculty we have, even of that faculty which when we are removed from our Tutors, is submitted to none but God; for no man hath power over the understanding faculty; and therefore so long as we are under Tutors and instructors, we give to them that duty, in the succession of which claim, none can succeed but God himself, because none else can satisfie the understanding but he.

2.

Now then because the Apostles were created Doctors of all the world, *hoc ipso* they had power given them over the understandings of their disciples, and they were therefore fitted with an infallible spirit, and grew to be so authentick that their determination was the last addresse of all inquiries in questions of Christianity: and although they were not absolute Lords of their faith and understandings

A dings, as *their Lord* was, yet they had, under God, a supreme care, and presidency, to order, to guide, to instruct, and to satisfie their understandings; and those whom they sent out upon the same errand, according to the proportion and excellency of their spirit, had also a degree of superiority and eminency; and therefore they who were *ἡγούμενοι ἐν διδασκαλίᾳ* *Labourers in the word and doctrine*, were also *πρεσβύτεροι* *Presbyters* that were Presidents and Rulers of the Church; and this eminency is for ever to be retained according as the unskilfulnesse of the Disciple retains him in the forme of *Catechumens*, or as the excellency of the instructor still keeps the distance, or else, as the office of teaching being orderly and regularly assigned makes a legall, politicall, and positive authority, to which all those persons are for orders sake to submit, who possibly in respect of their personall abilities might be exempt from that authority.

B Upon this ground it is, that learning amongst wise persons is esteemed a title of nobility and secular eminency: *Ego enim quid aliud munificentia adhibere potui, ut studia, ut sic dixerim, in umbra educata è quibus claritudo venit*, said *Seneca* to *Nero*. And *Aristotle* and *A. Gellius* affirme that not onely excellency of extraction, or great fortunes, but learning also makes noble; *circumundique sedentibus multis doctrinâ, aut genere, aut fortunâ nobilibus viris*: and therefore the Lawyers say, that if a legacy be given *pauperi nobili*, the executors, if they please, may give it to a *Doctor*. I onely make this use of it, that they who are by publick designation appointed to teach, are also appointed in some sense to governe them: and if learning it self be a faire title to secular opinion, and advantages of honour, then they who are professors of learning, and appointed to be publick teachers, are also set above their disciples as farre as the chair is above the *Area* or floor, that is, in that very relation of teachers and scholars: and therefore among the heathen the Priests who were to answer *de mysteriis*, sometimes bore a scepter.

C *Χρυσῶν ἀνὰ σκήπτρου, καὶ ἐλίσσειο πάντας Ἀχαιῆς.*
Upon which verse of *Homer* *Eustathius* observes, *σημεῖον δὲ βασιλείας, καὶ λόγων, καὶ δίκης τὸ σκήπτρον ἦν*, The scepter was not onely an ensigne of a King, but of a Judge and of a Prophet; it signified a power of answering in judgment, and wise sentences. This discourse was occasioned by our blessed Saviours illative; *All power is given me, goe yee therefore and teach*; and it concludes, that the authority of *Preaching* is more then the faculty, that it includes power and presidency, that therefore a separation of persons is *ex abundanti* inferred, unlesse order and authority be also casuall, and that all men also may be *Governours* as well as *Preachers*.

E Now that here was a plain separation of some persons for this ministry, I shall not need to prove by any other argument besides the words of the Commission; save onely that this may be added, that

B 2 here

3.

Apud Tacitum
lib. 18.
Arist. lib. 4.
Polit. c. 4.
A. Gellius. lib.
19. c. 10.

Barthol. in l. Judices.
Cod. de dignit.
l. 12.
Baldus in l. n. mini. c. de advo. divers. judic.

4.

here was *more* necessary, then a commission; great abilities, speciall assistances, extraordinary and divine knowledge, and understanding the mysteries of the kingdome; so that these abilities were separations enough of the persons, and designation of the officers; But this may possibly become the difficulty of the question; For, when the Apostles had filled the world with the Sermons of the Gospel, and that the holy Ghost descended in a plentifull manner, then was the prophecy of *Joel* fulfilled, *Old men dreamed dreams, and young men saw visions, and sons and daughters did prophecy*; now the case was altered; and the disciples themselves start up doctors, and women prayed and prophesied, and *Priscilla* sate in the chaire with her husband *Aquila*, and *Apollos* sat at their feet: and now all was common again; and therefore although the commission went out first to the Apostles, yet when by miracle God dispensed great gifts to the Laity, and to women, he gave probation that he intended that all should prophecy and preach, lest those gifts should be to no purpose. This must be considered.

5. 1. These gifts were miraculous verifications of the great promise of the Father, of sending the holy Ghost, and that all persons were capable of that blessing in their severall proportions, and that Christianity did descend from God were *ex abundanti* proved by those extraregular dispensations: so that here is purpose enough signified although they be not used to inferre an indistinction of officers in this ministry.

6. 2. These gifts were given extraregularly; but yet with some difference of persons; for all did not prophecy, nor all interpret, nor all speak with tongues; they were but a few that did all this; we finde but the daughters of one man onely, and *Priscilla* among all the nations of the Jews that ever did prophecy, of the women; and of Laymen I remember not one but *Aquila* and *Agabus*; and these will be but too straight an argument to blend a whole order of men in a popular and vulgar indiscrimination.

7. 3. These extraordinary gifts were no authority to those who had them, and no other commission, to speake in publick. And therefore S. Paul forbids the women to speak in the Church, and yet it was not denyed but some of them might have the spirit of prophecy. *Speaking in the Church* was part of an ordinary power, to which not onely *ability* but *authority* also and *commission* are required: That was clearly one separation; women were not capable of a clericall imployment, no not so much as of this ministry of preaching. And by this we may take speedier account concerning Deaconesses in the Primitive Church; *de Diaconissâ ego Bartholomæus dispono; O Episcopo, impones ei manus presentibus Presbyteris, Diaconis & Diaconissis, & dices, Respice super hanc famulam tuam*; so it is in the constitutions Apostolicall under the name of S. Clement: By which it should seem they were ordained for some Ecclesiasticall ministry; which

- A which is also more credible by those words of *Tertullian*, *Quante igitur & qua in Ecclesiis ordinari solent, quæ Deo nubere maluerunt?* And *Sozomen* tells of *Olympias*, *Hanc enim cum genere esset nobilissimo, quamvis juvenulam ex quo vidua facta erat, quia ex præscripto Ecclesiæ egregie philosophatur, in Ministram Nectarius ordinat:* and such a one it was, whom *S. Basil* called *impollutam sacerdotem*; whatsoever these Deaconesses could be, they could not speake in publick unlesse they did prevaricate the Apostolicall rule, given to the *Corinthian* and *Ephesian* Churches: And therefore though *Olympias* was an excellent person, yet she was no preacher; she was a Philosopher, not in her discourse, but in her manner of living and beleeving: *Philosophata ex ecclesiæ præscripto*, and that could not be by preaching: but these Deaconesses after the Apostolicall age, were the same with the *κατὰ οἶκον ἐν κυρίῳ*, the good women, that did domestick offices and minister to the temporall necessity of the Churches in the days of the Apostles; Such a one was *Phæbe* of *Cenchrea*, but they were not admitted to any holy or spirituall office: so we have certain testimony from antiquity, whence the objection comes. For so the *Nicene* councill expressly: *ἐμνήσθημεν τῶν διακονιστῶν &c. ἐπεὶ μὴδὲ χειροθετοῦν τινα ἔχουσιν, ὥστε ἐξ αὐτῶν οὐ τοῖς λαϊκοῖς αὐτοῖς ἐξετάλλεσθαι.* Deaconesses are to be reckoned in the Laity, because they have no imposition of hands, viz. for any spirituall office. For they had imposition of hands in some places to temporall administrations about the Church, and a solemn benediction, but nothing of the *ἐκκλησιαστικὴ δύναμις*; the same were the *πρεσβυτέραι*, *πρεσβυτέραι*, the *Presbyteresses* who were the *συνεργίστριαι*, or the governesses of women, in order to manners and religion; but these, though (as *Tertullian* affirms, and *Zonaras* and *Balsamo* confesse) they were solemnly ordained and set over the women in such offices, yet pretended to nothing of the clerical power or the right of speaking in publick.
- D So *Epiphanius*: *There is an order of deaconesses in the Church, but not to medle, or to attempt any of the holy offices.* And in this sense it was that *S. Ambrose* reckons it amongst the heresies of the *Cataphrygians*, that they ordained their Deaconesses, viz. to spirituall ministeries; but those women that desire to be meddling are not moved with such discourses; they care for none of all these things; therefore I remit them to the precept of the Apostle. *But I suffer not a woman to teach but to be in silence.*
- E And as for the men who had gifts extraordinary of the Spirit, although they were permitted at first in the *Corinthian* Church (before there was a Bishop, or a fixed colledge of Clergy) to utter the inspired dictates of the Spirit, yet whether they were Lay or Clergy is not there expressed, and it is more agreeable to the usuall dispensation that the prophets of ordinary ministry, though

In exhort. ad castitatem.

Lib. 4. c. 9.

Lib. de virg.

c. 19.

Heres. 79.

διακονιστῶν τάγμα ἐστὶν ἐν τῇ ἐκκλησίᾳ, ἀλλ' οὐχὶ εἰς τὸ ἐκτελεῖν ἐν, ὡς ἐὰν ἐπιχειρῶν ὁμιλεῖν.

In 1 Tim. c. 3.

1 Tim. 2. 12.

8.

now extraordinarily assisted should prophecy in publick; but however, when these extraordinaries did cease, if they were common persons, they had no pretence to invade the Chaire (nor that we finde ever did:) for an ordinary ability to speake was never any warrant to disturb an order; unlesse they can say the words of *S. Paul* [*Whereunto I am ordained a Preacher,*] they might not invade the office. To be able to performe an office, though it may be a fair disposition to make the person capable to receive it *orderly*, yet it does not actually invest him; every wise man is not a counsellour of State, nor every good Lawyer a Judge. And I doubt not but in the Jewish religion there were many persons as able to pray as their Priests, who yet were wiser then to refuse the Priests advocacy *apud Deum*, and reciting offices in behalfe of the people: *Orabit pro eo sacerdos* was the order of Gods appointing, though himself were a devout person and of an excellent spirit. And it had need be something extraordinary that must warrant an ordinary person to rise higher then his own evennesse; and *ability* or *skill* is but a possibility, and must be reduced to act by something that transmits authority, or does establish order, or distinguish persons, and separate professions. And it is very remarkable that when *Judas* had miscarried and lost his Apostolate, it was said, that it was necessary for some body to be chosen to be a witness of Christs resurrection. Two were named, of ability sufficient, but that was not all: they must choose one, to make up the number of the twelve, a distinct separate person; which shews that it was not onely a work (for that, any of them might have done) but an office of ordinary ministry. The ability of doing which work although all they that lived with *Jesus*, might either have had, or received at *Pentecost*, yet the authority and grace was more: the first they had upon experience, but this onely by divine election: which is a demonstration that every person that can doe offices clerical is not permitted to doe them, and that besides the *knowledge* and *naturall* or *artificiall abilities*, a divine qualification is necessary.

9. And therefore God complains by the Prophet, *I have not sent them, and yet they run*; and the Apostle leaves it as an established rule, *How shall they preach except they be sent*? which two places, I shall grant to be meant concerning a distinct and a new message; Prophets must not offer any doctrine to the people or pretend a doctrine for which they had not a commission from God. But which way soever they be expounded, they will conclude right in this particular. For if they signifie an ordinary mission, then there is an ordinary mission of preachers which no man must usurpe unlesse he can prove his title certainly and clearly, derivative from God; which when any man of the Laity can doe, we must *give him the right hand of fellowship*, and *wish him good speed*. But if these words signifie an extraordinary case, and that no message must be pretended by Prophets but

A but what they have commission for, then must not ordinary persons pretend an extraordinary mission to an ordinary purpose: for besides, that God does never doe things unreasonably, nor will endure that order be interrupted to no purpose, he will never give an extraordinary Commission unlesse it be to a proportionable end; whosoever pretends to a license of preaching by reason of an extraordinary calling, must look that he be furnished with an extraordinary message, lest his Commission be ridiculous; and when he comes he must be sure to shew his authority by an argument proportionable; that is, by such a probation without which
 B no wise man can reasonably beleeve him; which cannot be lesse then miraculous and divine. In all other cases he comes under the curse of the *non misit*: those whom God sent not, they goe on their own errand, and must pay themselves their wages.

But besides that, the Apostles were therefore to have an immediate mission, because they were to receive new instructions: these instructions were such as were by an ordinary, and yet by a distinct ministry to be conveyed for ever after; and therefore did design an ordinary, successive, and lasting power and authority. Nay our blessed Lord went one step further in this provision, even to remark the very first successors and partakers of this power, to be taken
 C into the lot of this ministry; and they were the seventy two whom Christ had sent (as probationers of their future preaching) upon a short errand into the Cities of *Judah*: But by this assignation of more persons then those to whom he gave immediate commission, he did declare that the office of preaching was to be dispensed by a separate and peculiar sort of men, distinct from the people, and yet by others then those who had the commission extraordinary; that is, by such who were to be called to it by an ordinary vocation.

As Christ constituted the office and named the persons, both extraordinary and ordinary, present and successive; so he provided gifts for them too; that the whole dispensation might be his and might be apparent. And therefore Christ *when he ascended up on high gave gifts to men*, to this very purpose; and these gifts coming from the same Spirit made separation of distinct ministries under the same Lord. So *S. Paul* testifies expressly. Now there are
 D diversities of gifts, but the same spirit, & διαφόροις διακονίαις ἑοῖς [there are different administrations] differences of ministries; it is the proper word for Church offices; the ministry, is distinguished by the gift; It is not a gift for the ministry, but the ministry it selfe is the gift; and distinguished accordingly. An extraordinary ministry
 E needs an extraordinary and a miraculous gift; that is a miraculous calling and vocation and designation by the holy Ghost; but an ordinary gift cannot subline an ordinary person to a supernaturall imployment; and from this discourse of the differing gifts of the Spirit, *S. Paul* without any further artifice,

10.

11.

1 Cor. 12. 4.

con-

Verf. 28.

concludes that the Spirit intended a distinction of Church officers for the work of the ministry; for the conclusion of the discourse is; that *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers;* and lest all Gods people should usurpe these offices, which God by his Spirit hath made separate and distinguished, he addes, *Are all Apostles? are all Prophets? are all Teachers?* If so, then were all the body one member, quite contrary to nature and to Gods Oeconomy.

12.
Ephes. 4. 11.

And that this designation of distinct *Church officers* is for ever, S. Paul also affirms as expressly as this question shall need; *He gave some Apostles, some Prophets, and some Evangelists, and some Pastors and Teachers, eis ἑκαστον διακονίας, for the work of the ministry, till we all arrive at the unity of faith,* which as soon as it shall happen, then commeth the end. Till the end be, the *ἑκαστον διακονίας* the work of the Ministry must goe forwards, and is incumbent upon the Pastors and Teachers; this is their work, and they are the ministers, whom the holy Ghost designed.

13.

1. For, I consider that either to preach requires but an *ordinary* or an *extraordinary ability*; if it requires an extraordinary, they who are illiterate and unlearned persons are the unfittest men in the world for it; if an *ordinary* sufficiency will discharge it, why cannot they suppose the clergy of a competency, and strength sufficient to doe that which an ordinary understanding, and faculties can performe? what need they entermeddle with that, to which no extraordinary assistance is required? or else why do they set their shoulder to such a work, with which no strength but extraordinary, is commensurate? in the first case it is needlesse; in the second it is uselesse; in both vain and impertinent. For either no man needs their help, or if they did, they are very unable to help; I am sure they are, if they be unlearned persons; and if they be learned, they well enough know that to teach the people is not a power of speaking, but is also an act of jurisdiction and authority, and in which, order is at least concerned in an eminent degree: *Learned men* are not so forward; and those are most confident who have least reason.

14.

2. Although as Homilies to the people are now used according to the smallest rate, many men more preach then should, yet besides that to preach *prudently, gravely, piously and with truth,* requires more abilities then are discernible by the people, such as make even a plain work reasonable to wise men, and usefull to their hearers, and acceptable to God; besides this, I say, the office of teaching is of larger extent then making homilies or speaking prettily enough to please the common and undiscerning auditors. They that are appointed to teach the people must *respondere de jure, give account of their faith* in defiance of the numerous armies of Hereticks; they must watch for their flock, and use excellent arts to arme them against all their weakneses from within, and hostilities from without; they

A they must strengthen the weak, confirme the strong, compose the scrupulous, satisfie the doubtfull, and be ready to answer cases of conscience; and I helieve there are not so little as 5000 cases already started up among the Casuists, and for ought I know, there may be 5000 times 5000; And there are some cases of conscience that concern Kings and kingdomes in the highest mysteriouse, both of State and Religion, and they also belong to *Pastors* for the interests of Religion, and *Teachers* to determine or advise in. *Κηρυ-*

*Euſtath. in
Iliad. α.*

*και Διός ἀγγέλους λέγει καὶ ἀνδρῶν δια, ἑνὶ πάσις δουσίαις αὐτοῖς διαγο-
νῆτας μεσσηνέειν, καὶ μὴν καὶ ἐν ἀνδρῶν βυλαῖς τε καὶ ἀρεαῖς.* The preachers
B were always messengers between God and men, being *Mediators* by their sacrifices, and they were interested in their counsell, and greater causes; And if religion can have influences into counsell of Princes and publick interest of kingdomes, and that there can be any difficulty, latent senses, intricacy of question, or mysteriouse in Divinity, it will be found that there are other parts of the Preachers office, besides making homilies, and that when so great skill is required it will not be easie to make pretenses to invade it; unlesse a man cannot be an excellent Lawyer without twenty years skill and practise, besides excellency of naturall indowments, and
C yet can be an excellent Teacher and guide in all cases of conscience, meerly with opening his mouth, and rubbing his forehead hard. But God hath taken order that those whom he hath appointed teachers of the people, should make it the work and businesse of their lives, that they should diligently attend to reading, to exhortation, and to doctrine, that they may *watch over their flock, over whom the holy Ghost hath made them overseers.* The inconvenience that this discourse is like to meet withall is, that it concerns those men who are sure not to understand it: for they that have not the wisdom of Prophets and wise men, cannot easily be brought to
D know the degrees of distance between the others wisdom and their own ignorance. To know that there is great learning beyond us is a great part of learning; but they that have the confidence in the midst of their deepest ignorance to teach others, want both modesty and understanding too, either to perceive or to confesse their own wants, they never kissed the lips of the wise, and therefore thinke all the world breaths a breath as fenny and moorish as themselves.

E 3. Besides the consideration of the ability that a separate number of men should be the teachers, and it be not permitted promiscuously to every person of a confident language and bold fancy, is highly necessary in the point of *prudence* and *duty* too. Of Prudence, because there can be no security against all the evill doctrines of the world in a promiscuous unchosen company of Preachers. For if he be allowed the pretense of an *extraordinary*, he shall belie the holy Spirit, to couzen you, when he hath a minde to it: If you
allow

allow him nothing but an *ordinary spirit*, that is, abilities of art and nature, there cannot in such discourses be any compensation for the disorder, or the danger, or the schismes, and innumerable Churches, when *one head and two members* shall make a distinct body, and all shall pretend to Christ, without any other common term of union. And this which is *disorder* in the thing, is also *dishonourable* to this part of religion; and the divine messages shall be conveyed to the people by common *Curriers* or rather *messengers by chance*, and as they goe by; whereas God sent at first *Embassadors extraordinary*, and then left his *Leigers* in his Church for ever. But there is also a duty too to be secured; for they that have the guiding of souls must remember that they must be λόγον δεικνύοντες, *must render an account*; and that cannot be done with joy, when it shall be indifferent to any man to superfeminatize what he please: and (by the way) I suppose, they who are apt to enter into the Chaire of Doctors and Teachers, would be unwilling to be charged with a cure of souls; If they knew what that means, they would article more strictly before they would stand charged with it; and yet it is harder to say that there is no such thing as *the cure of souls*; that Christ left his flock to wander and to guide themselves, or to finde shepherds at the charges of accident and chance. Christ hath made a better provision, and after he had with the greatest earnestnesse committed to S. Peter the care of feeding his lambes and sheep, S. Peter did it carefully, and thought it part of the same duty to provide other shepherds who should also feed the flocks by a continuall provision and attendance; The Presbyters which are among you, I who also am a Presbyter exhort, feed the flock of God which is among you, ἐμὸν κοινῶντες ἐκουσίως, ὑποδουλῶντες, doing the office of Bishops over them, taking supervision or oversight of them willingly and of a ready minde. The Presbyters and Bishops, they are to feed the flock, there was a ποιμνιον or a flock to be distinguished from the ποιμένες, the shepherds, the elders ἐν ὑμῖν and the flock among you, distinguished by a regular office of teaching and a relation of shepherds and sheep.

But this discourse would be unnecessarily long unlesse I should omit many arguments, and contract the rest. I onely shall desire it be considered, concerning the purpose of that part of divine providence, in giving the Christian Church commandements concerning provisions to be made for the preachers; Let the Elders that rule well have a double honour, an elder brothers portion at least, both of honour and maintenance, especially, if they labour in the word and doctrine; and the reason is taken out of Moses Law, but derived from the naturall, *Bovi trituranti non ligabis os*. For God hath ordained that those that labour in the Gospell should live of the Gospell. This argument will force us to distinguish persons, or else our purses will; and if all will have a right to preach the Gospell that thinke themselves able, then also they have a right to be maintained too.

1 Pet. 5.1, 2.

16.

1 Tim. 5.

I

- A I shall adde no more, ¹ God hath designed persons to teach the people, ² charged them with the cure of souls, ³ given them commission to goe into all the world, ⁴ given them gifts accordingly, ⁵ charged the people to attend and to obey, ⁶ hath provided them maintenance and support, and ⁷ separated them to reading, to exhortation, and to doctrine from the affaires of this world, that they may attend to these, by the care of the whole man. If any man in charity or duty will doe any ghostly offices to his erring or weak brother, he may have a reward of charity: for in this sense it is that *Tertullian* says, that in remote and barbarous countreys the Laity doe *Sacerdotio aliquatenus fungi*. But if he invades the publick chair he may meet with the curse of *Corah*, if he intends maliciously; or if he have fairer, but mistaken purposes, the gentler sentence passed upon *Uzzah* may be the worst of his evill portion.
- B

S E C T. IV.

- C **I**nstance next in the case of Baptisme, which indeed hath some difficulty and prejudice passed upon it; and although it be put in the same Commission, intrusted to the same persons, be a sacred ministry, a Sacrament and a mysterious rite: whose very Sacramentall and separate nature, requires the solemnity of a distinct order of persons for its ministration, yet if the Laity may be admitted to the dispensation of so sacred and solemn rites, there is nothing in the calling of the Clergy that can distinguish them from the rest of Gods people, but they shall be holy enough, to dispense holy offices without the charges of paying honour and maintenance to others to doe what they can doe themselves.

- D In opposition to which, I first consider, that the ordinary minister of baptisme is a person consecrated; the Apostles and their successors in the office Apostolicall, and all those that partake of that power; and it needs no other proof, but the plain production of the Commission; they who are teachers by ordinary power, and authority, they also had command to baptize all nations: and baptisme being the solemn rite of initiating disciples, and making the first publick profession of the institution, it is in reason and analogy of the mystery to be ministred by those who were appointed to collect the Church, and make Disciples. It is as plain and decratory a Commission, as any other mysteriousnesse of Christianity; and hath been accepted so for ever as the doctrine of Christianity, as may appear in ^a *Ignatius*, ^b *Tertullian*, ^c *S. Gelasius*, ^d *S. Epiphanius*, and ^e *S. Hierom*; who affirme in variety of senses, that *Bishops*, *Priests* and *Deacons* onely are to baptize; some by ordinary right, some by deputation; of which I shall afterwards give account; But all the *usus ordinarius* they intend to fixe upon the Clergy according to divine institution and commandement. So that in case lay-persons might
- E

1.

2.

^a *Epist. ad Heron.*
^b *Lib. de bapt.*
^c *Epist. 1. c. 9.*
^d *Haer. 79.*
^e *Dial. ad Lucifer.*

might baptize κατὰ περιστάσιν & δι' ἀνάγκην, upon urgent necessity, yet this cannot upon just pretence invade the ordinary ministry, because God hath dispensed the affairs of his Church, so that cases of necessity doe not often occurre to the prejudice and dissolution of publick order, and ministeries; and if permissions being made to supply necessities, be brought further then the case of exception gives leave, the permission is turned into a crime, and does greater violence to the rule, by how much it was fortified by that very exception, as to other cases not excepted. And although in case of extreme necessity every man may preach the Gospell, as to dying Heathens, or unbelieving persons, yet if they do this without such, or the like necessity, what at first was charity, in the other case is schisme and pride, the two greatest enemies to charity in the world.

3.

But now for the thing it self, whether indeed any case of necessity can transmit to lay persons a right of baptizing, it must be distinctly considered. Some say it does. For *Ananias* baptized *Paul*, who yet (as it is said) was not in holy orders; and that the 3000 Converts at the first Sermon of *S. Peter* were all baptized by the Apostles, is not easily credible, it being too numerous a body for so few persons to baptize; and when *Peter* had preached to *Cornelius* and his family, he caused the brethren that came along with him to baptize them; and whether hands had been imposed on them or no, is not certain: And in pursuance of the instance of *Ananias*, and the other probabilities the Doctors of the Church have declared their opinions *Δεννῶς*, In cases of necessity, a lay person may baptize. So *Tertullian* in his book of baptism, *Alioqui & Laicis jus est baptizandi. Quod enim ex equo accipitur, ex equo dari potest.* The reason is also urged by *S. Hierome* to the same purpose, onely requiring that the baptizer be a Christian, supposing whatsoever they have received they may also give; but because the reason concludes nor, because (as themselves beleeve) a *Presbyter* cannot collate his *Presbyterate*, it must therefore rest onely upon their bare authority; if it shall be thought strong enough to bear the weight of the contrary reasons. And the Fathers in the councill of *Eliberis* determined, *Peregrè navigantes, aut si ecclesia in proximo non fuerit, posse fidelem, qui lavacrum suum integrum habet, nec sit bigamus, baptizare in necessitate infirmitatis positum Catechumenum, ita ut si supervixerit, ad Episcopum eum producat, ut per manus impositionem proficere possit.* The Synod held at *Alexandria* under *Alexander* their Bishop approved the baptism of the children by *Athanasius*, being but a boy; and the *Nicene* Fathers ratifying the baptism made by heretics (amongst whom they could not but know in some cases, there was no true Priesthood or legitimate ordination) must by necessary consequence suppose baptism to be dispensed effectually by lay persons. And *S. Hierome* is plain. *Baptizare si necessitas cogat, scimus etiam*

Dial. adv.
Lucifer.

can. 38.

Ruffin. lib. 10.
c. 14.

A *etiam licere Laicis*; the same almost with the Canon of the fourth Councell of Carthage, *Mulier baptizare non presumat nisi necessitate cogente*: though, by the way, these words of [*cogente necessitate*] are not in the Canon, but thrust in by Gratian and Peter Lombard. And of the same opinion is S. Ambrose, or he who under his name wrote the Commentaries upon the fourth to the Ephesians,^a P. Gelasius,^b S. Augustine and^c Isidor, & generally all the Scholars after their Master.

But against this doctrine were all the African Bishops for about 150 years; who therefore rebaptized persons returning from hereticall conventicles; Because those hereticall Bishops being deposed and reduced into Lay communion, could not therefore collate baptism, for their want of holy Orders: as appears in S. Basils canonicall Epistle to Amphilochius, where he relates their reason, and refutes it not. And however Firmilian and S. Cyprian might be deceived in the thinking hereticks, quite lost their orders; yet in this they were untouched, that although their supposition was questionable, yet their superstructure was meddled with, viz. that if they had been Lay persons, their baptizations were null and invalid.

I confesse the opinion hath been very generally taken up in these last ages of the Church, almost with a *Nemine contradicente*; the first ages had more variety of opinion: and I think it may yet be considered anew upon the old stock. For since absolutely, all the Church affixes the ordinary ministry of baptism to the Clergy; if others doe baptize, doe they sin, or doe they not sin? That it is no sinne, is expressly affirmed in the 16 Canon of Nicephorus of C. P.

If the own Father baptizes the child, or any other Christian man, it is no sinne. * S. Augustine is almost of another minde, & si Laicus necessitate compulsus baptismum dederit, nescio an pie quisquam dixerit, Baptismum esse repetendum: Nulla enim cogente necessitate si fiat,

D *aliens muneris usurpatio est; si autem necessitas urgeat, aut nullum aut veniale delictum est.* And of this minde are all they who by frequent using of that saying have made it almost proverbiall, *Factum valet, fieri non debet.* If they doe not sinne, then women & Lay men have as much right from Christ to baptize as Deacons or Presbyters; then they may upon the same stock and right doe it as Deacons doe: for if a Bilhop was present it was not lawfull for Deacons, as is expressly affirmed by S. Ignatius in his Epistle to Heron the Deacon; and S. Epiphanius with the same words denies a *jus baptizandi*, to women and to Deacons; and both of them

E *affirme it to be proper to Bishops.* Further yet, Tertullian and S. Hierom deny a power to Presbyters to doe it without Episcopall dispensation. Now if Presbyters and Deacons have this power onely by leave and in certain cases, then it is no more then women have; onely that they are fitter persons to be intrusted with the deputation; a lesse necessary will devolve it upon Presbyters then

Can. mulier de
confer. dist.
li. 4. sent. dist. 6.

* Epist. 1.
* Lib. 2. Contr.
Epist. Parmen.
c. 13.

* Lib. 2. de di.
vin. off. c. 24.

4.

5.

Χρητὸν τὸ ἀβαπτιστὸν νόμιμα εἶναι
ἐυσεβεῖν καὶ εἰς τὸν μὴ οὐκ ἰσχυρὸς
βαπτισθῆναι. οἱ δὲ βαπτιστὸν δὲ
οὐδὲν κατὰ τὸν οὐκ ἰσχυρὸν ἀν-
θρώπου μένος εἰ εἰσὶν οἱ Χριστιανοί,
οὐκ εἰσὶν ἀμαρτία.

* Lib. 2. Contr.
Epist. Parmen.
c. 13.

Heret. 19.

De bapt. adv.
Lucifer.

C

upon

upon Deacons, and upon *Deacons* then *Lay men*, and a lesse yet will cast it upon *Lay men* then *women*; and this difference is in respect of humane order and positive constitution, but in the nature of the thing according to this doctrine all persons are equally receptive of it: And therefore to baptize is no part of the grace of Orders, no fruit of the holy Ghost, but a work which may be done by all, and at some times must; and if baptism may, then it will be hard to keep all the other rites from the common inroads, and then the whole office will perish.

6. But if Lay persons baptizing, though in case of necessity, *doe sin*, as *S. Augustine* seems to say they *doe*, then it is certain, Christ never gave them leave so much as by insinuation; and then neither can the Church give leave; for she can give leave for no man to sin; and besides, such a deputation were to no purpose; Because no person shall dare to *doe* it, for evil is not to be done, though for the obtaining the greatest good: and it will be hard to state the question, so that either the child shall perish, or some other must perish for it; for he that positively ventures upon a sin for a good end, worships God with a sinne, and therefore shall be thank'd with a damnation, if he dies before repentance; but if the child shall not perish in such case of not being baptized, then why should any man break the rule of institution? and if he shall perish without being baptized, then God hath affixed the salvation of the child upon the condition of another mans sinne.

7. 3. And indeed the pretence of cases of necessity may *doe* much towards the excusing an irregularity in an exterior rite, though of divine institution, *το τῆς ἀνάγκης ἢ λέγειν ὅσον ζυγόν*. But it will not be easily proved that God hath made any such necessities, it is certain that for persons having the use of reason God hath provided a remedy that no lay persons should have need to baptize a Catechumen; for his *voluntum* or desire of Baptism shall serve his turne; And it will be unimaginable that God hath made no provision for infants, and yet put it upon them in many cases with equal necessity, which without breach of a divine institution cannot be supplied.

8. 4. If a Lay person shall baptize, whether or no shall the person baptized receive benefit, or will any more but the outward act be done? for that the Lay person shall convey *rem Sacramenti* or be the minister of sacramental grace, is no where revealed in Scripture, and is against the Analogy of the Gospel; for the *verbum reconciliationis*, all the whole ministry of reconciliation is intrusted to the Priest, *Nobis*, (saith *S. Paul*) to us who are *Embassadors*. And what difference is there, if cases of necessity be pretended in the defect of other ministries, but that they also may be invaded? and cases of necessity may by other men also be numbred in the other Sacrament; and they have done so, and I know, who said that no man must consecrate the Sacrament of the Lords supper but he that is lawfully called, *except there be a case of necessity*; and that there may be a case of necessity for the blessed Sacrament

*De captivitate.
Babylonic. de ordine,
et in l. de instituen-
dis ministris ad sena-
tum Pragensem
in l. de missa
abroganda, in l.
de notis ecclesie.*

- A Sacrament, there needs no other testimony then the ^a *Nicene* council; which calls the Sacrament in the article of death ἀναγκα-
στικόν ἐφοδίου *viaticum*, the most necessary provision for our jour-
ney: and if a lay person absolves, there is as much promise of the
validity of one as of the other, unlesse it be said, that there may be
absolute necessity of baptism, but not so of absolution; which the
maintainers of the other opinion are not apt to professe. And there-
fore *S. Augustine* did not know whether baptism administred by a
lay person be to be repeated or no; *Nescio an piè quisquam, dixerit* he
knew not; neither doe I. But *Simeon* of *Thessalonica* is confident
B ἡδεῖς βαπτίζει εἰ μὴ χειροτονίαν ἔχει *No man baptizes but he that is in
holy orders*; the baptism is null; I cannot say so; nor can I say
ἐστω δεχτόν; *Let it be received*. Onely I offer this to consideration;
if a Deacon can doe no ministeriall act with effect, but a lay person
may doe the same with effect upon the person suscipient, what is
that supernaturall grace and inherent and indelible character which
a Deacon hath received in his ordination? If a Deacon can doe no
supernaturall act which were void and null if done by him that is
not a Deacon, he hath no character, no spirituall inherent power;
and that he is made the ordinary minister of it, is for order sake;
C but he that can doe the same thing, hath the same power and abili-
ty; by this ground a Lay person and a Deacon are not distinguished
by any inherent character, and therefore they who understand the
spirituall powers and effects of ordination in the sense and expression
of an inherent and indelible character, will finde some difficulty in al-
lowing the effect of a lay baptism.

- But I consider that the instances of Scripture brought for the
lawfulness of lay administration, if they had no particular excep-
tion, yet are impertinent to this question: for it is not with us pre-
tended in any case to be lawfull, but in extreme necessity: And
D therefore, *S. Peters* deputing the brethren who come with him to
Cornelius to baptize his family, is nothing to our purpose, and best
answers it selfe; for either they were of the Clergy, who came with
them, or else lay persons may baptize by the right of an ordinary
deputation, without a case of necessity: for here was none; *S. Peter*
might have done it himself.

- And as for *Ananias*, he was one of the seventy two; and if that
be nothing, yet he was called to that ministration about *Paul* as
Paul himselfe was to the Apostleship, even by an immediate vocation,
and mission from Christ himselfe. And if this answer were not
E sufficient (as it is most certainly) the argument would presse fur-
ther then is intended; for *Ananias* tells him, he was sent to him that
he might lay his hands on him that he might receive the holy Ghost: and
to doe that was more then *Philip* could doe, though he was a Dea-
con, and in as great a necessity as this was: And yet besides all this
this was not a case of necessity, unlesse there was never a Presbyter

* Cant. 13.

9.

10.

or Deacon in all *Damascus*, or that God durst not trust any of them with *Paul*, but onely *Ananias*, or that *Paul* could not stay longer without baptisme, as many thousand converts did in descending ages.

11. And for the other conjecture it is not considerable at all; for the Apostles might take three or four days time to baptize the 3000; there was no hurt done if they had stayed a week: the text insinuates nothing to the contrary; *The same day about 3000 were added to the Church*; then they were added to the Church, that is, by virtue and efficacy of that Sermon, who, it may be, considered some while of *S. Peters* discourse, and gave up their names upon mature deliberation and positive conviction. But it is not said they were baptized the same day; and yet it was not impossible for the twelve Apostles to doe it in one day, if they had thought it reasonable.

12. For my own particular I wish we would make no more necessities then God made, but that we leave the administration of the Sacraments to the manner of the first institution, and the Clericall offices be kept with their cancells, that no Lay hand may pretend a reason to usurpe the sacred ministry; and since there can be no necessity for unbaptized persons of years of discretion, because their desire may supply them, it were well also if our charity would finde some other way also, to understand Gods mercy towards infants: for certainly he is most mercifull and full of pity to them also; and if there be no neglect of any of his own appointed ministries, so as he hath appointed them, me thinks it were but reasonable to trust his goodnesse with the infants in other cases; for it cannot but be a jealousy and a suspicion of God, a not daring to trust him, and an unreasonable proceeding beside, that we will rather venture to dispense with divine institution, then thinke that God will; or that we shall pretend more care of children then God hath; when we will breake an institution, and the rule of an ordinary ministry of Gods appointing, rather then cast them upon God; as if God loved this ceremony better then he loved the child: for so it must be, if the childe perishes for want of it: and yet still me thinks according to such doctrine, there was little or no care taken for infants; for when God had appointed a ministry, and fixed it with certain rules and a proper deputation; in reason (knowing in all things else how mercifull God is and full of goodnesse) we should have expected that God should have given expresse leave to have gone besides the first circumstances of the Sacrament if he had intended we might or should; and that he should have told us so too; rather then by leaving them fast tyed without any expresse cases of exception, or marks of difference, permit men to dispute and stand unresolved between a case of Duty, and a point of Charity; for although God will have mercy rather then sacrifice, yet when both are commanded, God takes order they shall never crosse each other, and sacrifice is to be preferred before mercy, when the sacrifice

A fice is in the commandement and the mercy is not : as it is in the present question. And if it were otherwise in this case, yet because God loves mercy so well, why should we not thinke, that God himself will shew this mercy to this Infant when he hath not expressed his pleasure that we should doe it : we cannot be more mercifull then he is.

The Church of *England* hath determined nothing in this particular, that I know of; onely when in the first Liturgy of King *Edward* the sixth, a rubrick was inserted permitting midwives to baptize in cases of extreme danger, it was left out in the second Liturgies, which is at least an argument she intended to leave the question undetermined, if at least that omission of the clause was not also a rejection of the Article: Onely this *Epiphanius* objects it against the *Marcionites*, and *Tertullian* against the *Gnosticks*, that they did permit women to baptize: I cannot say but they made it an ordinary imployment, and a thing besides the case of necessity: I know not whether they did or no. But if they be permitted it is considerable whither the example may drive: ^b *Petulus mulier quæ usurpavit docere, an non utique & tingendi jus sibi pariet?* that I may turn *Tertullians* Thesis into an Interrogative. The women usurpe the office of teaching, if also they may be permitted to baptize, they may in time arrogate and invade other ministeries; or if they doe not by reason of the naturall and politicall incapacity of their persons, yet others may upon the same stock: for necessity consists not in a Mathematicall point, but hath latitude which may be expounded to inconvenience; and that I say truth and feare reasonably, I need no other testimony then the Greek Church, for amongst them a [*μὴ πρεσβύτερος ἐπισκώ*] the absence of the Priest is necessity enough for a woman to baptize; for so says *Gabriel Philadelphienfis* ^c. In the absence of a Priest a Christian Laick may baptize whether it be man or woman; either may doe it; and whether that be not onely of danger in the sequel, but in it selfe a very dissolution of all discipline, I leave it to the Church of *England* to determine as for her own particular, that at least the Sacrament be left intirely to clerical dispensation according to divine commandement.

One thing I offer to consideration; that since the keyes of the kingdome of heaven be most notoriously and signally used in baptism, in which the kingdome of heaven the Gospel, and all its promises, is opened to all beleivers, and though as certainly yet lesse principally in reconciling penitents, and admitting them to the communion of the faithfull, it may be of ill consequence, to let them be usurped by hands to whom they were not consigned. Certain it is *S. Peter* used his keyes, and opened the kingdome of heaven first, when he said, *Repent and be baptized every one of you in the name of Jesus Christ for the remission of sinnes, and ye shall receive the gift of the holy Ghost*. However as to the main question, we have not onely

13.

De præscript.
hæret. 42.^b *Tertullian de*
baptismo.^c *Traſſat. de*
ſacramento cap.
de baptismo.
μὴ πρεσβύτερος
ἐπισκώς δύναται
βαπτίζειν καὶ
λαϊκός χειρο-
τονῶν, ἀντι-
φροντίζοντες
ἀλλήλους.

14.

Acts 2. 38.

the universall doctrine of Christendome, but also expresse authority and commission in Scripture, sending out Apostles and Apostolicall men, persons of choice and speciall designation to baptize all nations, and to entertain them into the services and institution of the holy Jesus.

SECT. V.

I.

I Shall instance but once more, but it is in the most solemn, sacred and divinest mystery of our Religion; that in which the Clergy in their appointed ministry doe *διακονῶντες ποιεῖν* stand between God and the people, and doe fulfill a speciall and incomprehensible ministry, which the Angels themselves doe look into with admiration; to which the people if they come without fear, cannot come without sinne; and this is of so sacred and reserved mysteriounesse, that but few have dared to offer at with unconsecrated hands: some have. But the Eucharist is the fulnesse of all the mysteriounesse of our religion; and the Clergy when they officiate here, are most truly in the phrase of Saint Paul *dispensatores mysteriorum Dei* dispensers of the great mysteries of the kingdome. For (to use the word of S. Cyprian.) *Jesus Christ is our high Priest, and himself became our sacrifice which he finished upon the crosse in a reall performance, and now in his office of Mediatorship makes intercession for us by a perpetuall exhibition of himselfe, of his own person in heaven, which is a continuall, actually represented argument to move God to mercy to all that beleve in, and obey the Holy Jesus.*

1 Cor. 4. 1.

Ad Cæcil.
Ep. 63.

Si Jesus Christus dominus & Deus noster ipse est summus sacerdos Dei patris & sacrificium

Patris seipsum primum obtulit, & hoc fieri in sui commemorationem præcepit, utique ille sacerdos vice Christi vere fungitur qui id quod Christus fecit, imitatur: & sacrificium verum & plenum tunc offert in Ecclesiâ Deo Patri, si incipiat offerre secundum quod ipsum Christum videat obtulisse.

2.

Now Christ did also establish a number of select persons, to be ministers of this great sacrifice, finished upon the crosse; that they also should exhibit and represent to God (in the manner which their Lord appointed them) this sacrifice, commemorating the action and suffering of the great Priest; and by way of prayers and impetration, offering up that action in behalfe of the people. *ὅτι τοῦ αἵματος δουλοπρεπὲς ἀναμύψας τοῖς δοῦλοις* (as Gregory Naz. expresse it) sending up sacrifices to be laid upon the Altar in heaven, that the Church might be truly united unto Christ their head, and in the way of their ministry may doe what he does in heaven; for he exhibites the sacrifice, that is, himselfe, actually and presentially in heaven: the Priest on earth commemorates the same, and by his prayers represents it God in behalfe of the whole Catholick Church, presentially too, by another and more mysterious way of presence, but both Christ in heaven, and his ministers on earth doe actuare that sacrifice, and apply it to its purposed designe by praying to God in virtue and merit of that sacrifice; *Christ himselfe*, in a high and

Orat. 11.

A and glorious manner, *the ministers* of his priesthood (as it becomes ministers) humbly, sacramentally, and according to the energy of humane advocacy and intercession; This is the summe and great mysteriousnesse of Christianity, and is now to be proved.

This is expressly described in Scripture; that part concerning Christ is the doctrine of *S. Paul* who disputes largely concerning Christs priesthood; affirming that *Christ is a Priest for ever*; he hath therefore an *unchangeable priesthood*, because *he continueth for ever*, and *he lives for ever to make intercession for us*; this he does as Priest, and therefore it must be by offering a sacrifice [for every high Priest is ordained to offer gifts and sacrifices] and therefore it is necessary he also have something to offer, as long as he is a Priest, that is, for ever, till the consummation of all things; since therefore he hath nothing new to offer, and something he must continually offer, it is evident, he offers himselfe as the medium of advocacy, and the instance and argument of a prevailing intercession: and this he calls [a more excellent ministry] and by it, *Jesus is a minister of the Sanctuary and of the true Tabernacle*, that is, he as our high Priest officiates in heaven, in the great office of a Mediator, in the merit and power of his death and resurrection. Now what Christ does always in a proper and most glorious manner, the ministers of the Gospell also doe in theirs: commemorating the sacrifice upon the crosse, giving thanks, and celebrating a perpetuall Eucharist for it, and by declaring the death of Christ, and praying to God in the virtue of it, for all the members of the Church and all persons capable; it is in genere orationis a sacrifice, and an instrument of propitiation, as all holy prayers are in their severall proportions.

And this was by a precept of Christ; *Hoc facite, Doe this in remembrance of me*. Now this precept is but twice reported of, in the new Testament, though the institution of the Sacrament, be four times. D And it is done with admirable mystery; to distinguish the severall interest, and operations which concern severall sorts of Christians in their distinct capacities: *S. Paul* thus represents it; [Take eat— This doe in remembrance of me] plainly referring this precept to all that are to eate and drinke the symbols: for they also doe in their manner enunciate, declare, or represent, the Lords death till he come. And *S. Paul* prosecutes it with instructions particular to the *receivers*, to them that doe communicate, as appears in the succeeding cautions against unworthy manducation and for due preparation to its reception. But *S. Luke* reports it, plainly to another purpose, E [and he took bread, and gave thanks, and brake it, and gave it unto them, saying: This is my body which is given for you, Hoc facite, This] doe in remembrance of me: [This] cannot but relate to acceptit, gratias egit, fregit, distribuit; Hoc facite. Here was no manducation expressed, and therefore *Hoc facite* concerns the Apostles in the capacity of ministers, not as receivers but as Consecrators and Givers; and if the

3.

Heb. 7. 23. &c.

And 8. v. 2, 3. &c.

4.

the institution had been represented in one scheme without this mysterious distinction, and provident separation of imployment, we had been eternally in a cloud, and have needed a new light to guide us; but now the spirit of God hath done it in the very first fountains of Scripture.

5. And this being the great mystery of Christianity and the onely remanent expresse of Christs sacrifice on earth, it is most consonant to the Analogy of the mystery, that this commemorative sacrifice be presented by persons as separate, and distinct in their ministry, as the sacrifice it selfe is *from*, and *above* the other parts of our religion.

6. Thus also the Church of God hath for ever understood it, without any variety of sense or doubtfulness of distinguishing opinions. It was the great excellency and secret ministry of the religion, to consecrate and offer the holy symbols and sacraments: I shall transcribe a passage out of *Iustin Martyr* giving the account of it to *Antoninus Pius* in his oration to him; and it will serve in stead of many; for it tells the religion of the Christians in this mystery, and gives a full account of all the ceremony. Παυσάμενοι τῶν εὐχῶν ἐπὶ τῇ προσφύρῃ τῇ προσεσῶν τῶν ἀδελφῶν ἀρτὸν & ποτὶνον ὕδατος καὶ κραμβῶς, &c. "When the prayers are done, then
 " is brought to the President of the brethren [the Priest] the bread,
 " and the Chalice of wine mingled with water, which being received he gives praise and glory to the Father of all things, and presents them in the name of the Son and the Holy Spirit, and
 " largely gives thanks, that he hath been pleased to give us these
 " gifts: and when he hath finished the prayers and thanksgiving,
 " all the people that is present, with a joyfull acclamation, say *Amen*.
 " Which when it is done by the Presidents and people, those which
 " amongst us are called *Deacons* and Ministers, distribute to every
 " one that is present, that they may partake of him, in whom
 " the thanks were presented, the Eucharist, bread, wine, and water;
 " and may beare it to the absent. Moreover this nourishment is
 " by us called the Eucharist, which it is lawfull for none to partake,
 " but to him who beleeves our doctrine true, and is washed in the
 " laver for the remission of sins, and regeneration, and that lives so as
 " Christ delivered. For we doe not take it as common bread & common
 " drink, but as by the word of God Jesus Christ the Saviour of
 " the world was made flesh, and for our salvation sake had flesh and
 " blood: after the same manner also we are taught that this nourishment,
 " in which *by the prayers of his word*, which is from him the food
 " in which thanks are given, or the consecrated food by which our flesh
 " & blood by mutation or change are nourished, is the flesh & blood
 " of the incarnate Jesus. For the Apostles in their commentaries which
 " they wrote, which are called the Gospels, so delivered, that Jesus
 " commanded. For when he had given thanks and taken bread he

" said,

Vide etiam
Iustin. in
Apol. 2.

- A "said, Doe this in remembrance of me; This is my body; And
 "likewise taking the Chalice, and having given thanks he said,
 "[This is my bloud,]and that he gave it to them alone.] This
 one testimony I reckon as sufficient: who please to see more, may
 observe the tradition full, testified and intire, in ^a Ignatius, ^b Clemens
 Romanus, or who ever wrote the Apostolicall constitutions in his
 name, ^c Tertullian, ^d S. Cyprian, ^e S. Athanasius, ^f Epiphanius,
^g S. Basil, ^h S. Chrysostome, (almost every where) ⁱ S. Hierome,
^k S. Augustine: and indeed we cannot look in vain, into any of the
 old writers: The summe of whose doctrine in this particular, I
 shall represent in the words of the most ancient of them, S. Ignatius,
 saying, that *he is worse then an infidell that offers to officiate about the
 holy Altar unlesse he be a Bishop or a Priest.*

^f Hæres. 79. ^g Lib. 2. de bapt. c. 8. ^h Lib. 3. & 6. de sacerdot. Homil. 51. & 83. in Matth. & hom. 60. ad
 pop. Antioch. ⁱ Contr. Lucifer. & Ep. 1. ad Heliodor. & 85. ad Evagrium & ad Hedeto. 150. 9. 2. ^k Lib. 20. de
 Civ. c. 10.

^a Epist. ad
 Trallian.
^b Lib. 1. c. 31.
 & lib. 8. c. ult.
^c De præscript.
^d Lib. 1. Ep. 2.
 & 9. & lib. 3.
 Epist. 15.
^e Apol. 2. cum
 de Iſchiriã rati-
 onem reddit
 cum calice sacro
 uti non potuisse.

- And certainly he could upon no pretence have challenged the
 Appellative of *Christian*, who had dared either himselfe to invade
 the holy rites within the Cancells, or had denyed the power of ce-
 lebrating this dreadfull mystery to belong onely to sacerdotall mi-
 nistration. For either it is said to be but common bread and wine,
 and then, if that were true, indeed any body may minister it; but
 then they that say so are blasphemous, they count the bloud of the Lord
 τὸ αἷμα τοῦ διαδόχου, (as S. Paul calls it in imitation of the words
 of institution) *The bloud of the Covenant or new Testament, a
 profane or common thing; they discern not the Lords body; they know
 not that the bread that is broken is the communication of Christs body:*
 But if it be a holy, separate, or divine and mysterious thing, who
 can make it (ministerially I mean) and consecrate or sublime it from
 common and ordinary bread, but a consecrate, separate, and sub-
 limed person? It is to be done either by a naturall power, or by a
 supernaturall. A naturall, cannot hallow a thing in order to God;
 and they onely have a supernaturall, who have derived it from God
 in order to this ministration; who can show that they are taken up
 into the lot of that Deacon-ship, which is the type and represent-
 ment of that excellent ministry of the true Tabernacle where Jesus
 himselfe does the same thing, in a higher and a more excellent man-
 ner.

- This is the great secret of the kingdome, to which in the Primi-
 tive Church, many who yet had given up their names to Christ by
 designation, or solemnity were not admitted, so much as to the
 participation; as the *Catechumens*, the *Andientes*, the *Pœnitentes*, *Neo-
 phytes*, and *Children*: and the ministry of it was not onely reserved
 for sacred persons, but also performed with so much mysterious se-
 crecy, that many were not permitted so much as to see. This is
 that rite, in which the Priest intercedes for, and blesses the people;
 offering

Heb. 10. 16.

7.

8.

offering in their behalfe, not onely their prayers, but applying the sacrifice of Christ to their prayers, and representing them with glorious advantages, and tithes of acceptation, which because it was so excellent, celestially, sacred, mystically, and supernaturall, it raised up the persons too; that the ministeriall Priesthood in the Church, might according to the nature of all great employments, passe an excellency and a value upon the ministers.

9.

1 Pet. 2. 9.

Exod. 19. 6.

And therefore according to the naturall reason of religion and the devotion of all the world, the Christians, because they had the greatest reason so to doe, did honour their Clergy with the greatest veneration, and esteem. It is without a Metaphor *regale sacerdotium* a royall Priesthood, so S. Peter; which although it be spoken in generall of the Christian Church, and in an improper large sense, is verified of the people, yet it is so to be expounded, as that parallel place of the books of Moses, from whence the expression is borrowed, *Thou shalt be a kingdome of Priests and an Holy Nation*; which plainly by the sense and Analogy of the Mosaick law, signifies a nation blessed by God with rites and ceremonies of a separate religion; a kingdome in which Priests are appointed by God; a kingdome, in which nothing is more honourable then the Priesthood; for it is certain, the nation was famous in all the world, for an honorable Priesthood; and yet the people were not Priests in any sense, but of a violent Metaphor. And therefore the Christian ministry having greater privileges, and being honoured with attestation of the body and blood of Christ, and offices serving to a better Covenant, may with greater argument be accounted excellent, honorable, and royall; and all the Church be called a royall Priesthood, the denomination being given to the whole, from the most excellent part; because they altogether make one body under Christ the head, the medium of the union being the Priests, the collectors of the Church, and instrument of adunation; and *reddendo singula singulis* dividing to each his portion of the expression, the people is a peculiar people, the Clergy a holy Priesthood: and all in conjunction, and for severall excellencies a chosen Nation: so that βασιλειον ιερεινικον is the same with βασιλειας ιερεινικα the Priesthood of the kingdome, that is, the ministry of the Gospel: for in the new Testament the kingdome] signifies the Gospel: and βασιλειος is the same with ευαγγελικος, Kingly is of, or belonging to the Gospel: for therefore it is observable, it is not βασιλικον but βασιλειον ιερεινικα, not well rendred by the vulgar Latine *regale sacerdotium*, as if Kingly were the Appellative or Epithete of this Priesthood; it is *regium*, a Priesthood appertaining to the kingdome of the Gospel; and the Priest being enumerated distinctly from the people, the Priests of the kingdome and the people of the kingdome are all holy and chosen; but in their severall manner: the Priests of the kingdome those, the people of the kingdome, these; these to bring or designe a spirituall sacrifice,

the

A

B

C

D

E

A the Priest to offer it; or altogether, to sacrifice; the Priest by his proper ministry, the people by their assent, conjunction and assistance, chosen to serve God, not only in their own formes, but under the ministrations of an honourable Priesthood.

And in all the descent of Christian religion it was indeed honorable, *ἡ δὲ ἱερωσύνη τελεῖται ὅτι τῆς γῆς, ταῖς δὲ ἐπὶ τῶν αἰώνων ἐχει ταγματῶν*, saith S. Chrysostome, the Christian Priesthood does its ministry and is perfected on earth, but hath the beauty, order, and excellency of the heavenly hosts: so that I shall not need to take notice of the *Lamina aurea* which Polycrates reports S. John to have worn in token of his royall Priesthood, a wreath of Gold; (so also did S. James Bishop of Jerusalem, as S. Hierome and Epiphanius report) nor the exemption of the Clergy from tribute, their authority with the people, their great donatives and titles of secular advantage: these were accidentall to the Ministry, and relyed upon the favour of Princes, and devotion of the people; and if they had been more, yet are lesse then the honours God had bestowed upon it: for certainly there is not a greater degree of power in the world then to remit and retain sinnes, and to consecrate the sacramentall symbols into the mysteriouse of Christs body and blood; nor a greater honour, then that God in heaven should ratifie what the Priest does on earth; & should admit him to handle the sacrifice of the world, and to present the same which in heaven is presented by the eternall Jesus.

Ὁ θυσίας πέμποντες ἀναμαχῶς ἱερεῖς,

Ὁ ψυχῶν ταμίαι μεγαχούδες, ὡς μεγάλοι

Πλάσμα θεῷ χεῖρεσσιν ἐν ὑμετέρῃσι φέροντες.

So Gregory Nazianzen describes the honour and mysteriouse of the Priests power: They minister the spirituall and unbloody sacrifice, they are honourable Guardians of soules, they bear the work of God in their hands. And S. Hierom speaking of these words of S. Paul, I am ordained a preacher and an Apostle; *Quod Paulus ait, [Apostolus Jesu Christi] tale mihi videtur quasi dixisset, praefectus pratorio Augusti Caesaris, magister exercitus Tiberii imperatoris.* And a little after, *grandem inter Christianos sibi vindicans dignitatē Apostolorum se Christi titulo prenotavit, ut ex ipsa lecturos nominis autoritate deterreret, indicans omnes qui Christo crederent, debere esse sibi subiectos.* And therefore S. Chrysostome says it is the trick of hereticks not to give to Bishops titles of their eminency and honour which God hath vouchsafed them: *Ut Diabolus, ita etiam quilibet facit haereticus vehementissimus in tempore persecutionis, loquens cum Pontifice, nec eum vocat Pontificem; nec Archiepiscopum, nec religiosissimum, nec sanctum, sed quid? Reverentia tua &c. nomina illi adducit communia, ejus negans autoritatem: Diabolus hoc tunc fecit in Deo: It is καθαρὰ τὴν τάξιν and διακριτὴν, A separating and purifying order of men, so Dionysius calls it: but Nazianzen speaks greater and more glorious words yet; and yet what is no more then a sober truth; for he calls the Priest τὸν μὲν ἀγγέ-*

λῶν

10.

Lib. 3. de sacer.

Apud Euseb.
hist. lib. 5. c. 25.

De scriptis in Iacobo
Heres. 78.

1 Tim. 1. 3.

Orat. 1.

1 Tim. 5. 17.

Heb. 13. 17.

2 Cor. 2. 9.

1 Thes. 5. 12.

Gal. 6. 1.

προσώγεις,
 ἡγούμενοι, να-
 θέοντες,
 προϊστάμενοι
 ἡμῶν ἄνδρες
 πνευματικοί,
 κατηγέροντες
 πολλοὺς υἱοὺς
 ἐν παραστά-
 ματι, λόγον
 ἀποδώσοντες

Οἱ ἰκονόμοι ἀρχιερατικῆς respective capacity, Stewards of the grace of God, leaders
 χαρῆς, ὁδηγοὶ τυφλῶν, of the blind, a light of them that sit in darknesse, instructors of
 ὡς τῶν ἐν σκότει, παιδῶν the ignorant, teachers of babes, stars in the world, amongst
 τὰς ἀφρόνων, διδασκαλαί the ignorant, teachers of babes, stars in the world, amongst
 νηπίων, ὡς ἥρας ἐν κόσμῳ. whom ye shine as lights in the world, and that is Scripture too;

Can. 14.

ὅτι τὰς εἰς ἐμ-
 πολιτεύεται
 ἐν ἱερουσὴν καὶ
 πᾶσιν ἀρίστη-
 λον, καὶ ὅτι τὸ
 ἐν ἀκριβοῖα διατηρεῖν τὰς τῆς ἱερουσῆς ἐκκλησίας θεῶ ἐν ἐνδοξῶν.

λων σπόμενον καὶ μετ' ἀρχαγγέλων δοξάζοντα, καὶ ἐπὶ τὸ ἄνω θυσιαστή-
 ριον ἀναπέμψαντα τὰς θυσίας καὶ Χριστῷ συνιερεύσαντα, καὶ τὸ μᾶλλον
 εἰπεῖν, θεὸν εὐσόμενον, καὶ θεοποιήσαντα. He stands with Angels and is
 magnified with Archangels; he sends sacrifices to a celestially altar, and
 is consecrated in the Priesthood of Christ, a divine person, and an instru-
 ment of making others so too. I shall adde no more as to this particu-
 lar. The expresse precepts of God in Scripture are written in great
 characters, there is a double honour to be given to the Ecclesiasti-
 call Rulers. Rulers that also labour in the word and doctrine: There
 is obedience due to them, obedience in all things, and estimation, and
 love, ὑπὲρ ἐκ περισσῶ, very abundantly; esteem such very highly for
 their worke sake; a communicating to them in all good things; and their
 offices are described to be great, separate, busie, eminent and profi-
 table, they are Rulers, Presidents, set over us in the Lord, taking care for
 us, labouring in doctrine, spirituall persons, restorers of them that were o-
 vertaken in a fault, curates of souls, such as must give an account for
 them, the salt, the light of the world, shepherds, and much more signi-
 fying work, and rule and care and honour. But next to the words
 of Scripture there can no more be said concerning the honour of
 the sacred order of the Clergy, then is said by S. Chrysostome in his
 books *De sacerdotio*, and S. Ambrose *De dignitate sacerdotali*, and no
 greater thing can be supposed communicated to men then to be the
 Ministers of God, in the great conveyances of grace, and instruments
 of God in the pardon of sins, in the consecration of Christs body
 and blood, in the guidance and conduct of souls. And this was the
 stile of the Church, calling Bishops and Priests according to their

respective capacity, Stewards of the grace of God, leaders
 of the blind, a light of them that sit in darknesse, instructors of
 the ignorant, teachers of babes, stars in the world, amongst
 whom ye shine as lights in the world, and that is Scripture too;
 starres in Christs right hand, lights set upon the candlesticks: And
 now supposing these premises, if Christendome had not paid pro-
 portionable esteem to them, they had neither known how to value
 religion or the mysteries of Christianity. But that all Christendome
 ever did pay the greatest reverence to the Clergy and religious ve-
 eneration, is a certain argument that in Christian Religion the di-
 stinction of the Clergy from the Laity, is supposed as a *pracogni-
 tum*, a principle of the institution. I end this with the words of the
 7th generall Councell: It is manifest to all the world that in the Priest-
 hood there is order and distinction, and to observe the ordinations and
 elections of the Priesthood with strictnesse and severity is well pleasing to
 God.

SECT.

S E C T. VI.

A

As soon as God began to constitute a Church and fix the Priesthood, which before was very ambulatory, and dispensed into all families, but ever officiated by the *Major domo*, God gives the power and designs the person. And therefore Moses consecrated Aaron *agitatus à Deo consecrationis Principe* saith *Dionysius*, Moses performed the externall rites of designation, but God was the consecrator, *Ἦν ἱερατικὴν τελείωσιν ἱεραρχικῶς ἐτελειόργησε ὑπὸ Τελετάρχῃ θεῷ.* Moses appointed Aaron to the Priesthood, and

Ecclef. Hierarch.

Dionys. libid.

B

gave him the order, but it was onely as the Minister and Deputy of God, under God the chief consecrator. And no man taketh upon him this honour but he that was called of God as was Aaron, saith S. Paul. For in every Priesthood God designed and appointed the ministry, and collates a power, or makes the person gracious: either gives him a spirituall ability of doing something which others have not, or if he be onely employed in praying and presenting sacrifices of beasts for the people, yet that such a person should be admitted to a nearer addresse, and in behalf of the people, must depend upon Gods acceptation, and therefore upon divine constitution; for there can be no reason given in the nature of the thing, why God will accept the intermediation of one man for many, or why this man more then another, who possibly hath no naturall or acquired excellency beyond many of the people, except what God himself makes, after the constitution of the person. If a spirituall power be necessary to the ministration, it is certain, none can give it but the fountain and the principle of the Spirits emanation. Or if the graciousnesse and aptnesse of the person be required, that also being arbitrary, preternaturall and chosen, must derive from the divine election: For God cannot be prescribed unto by us, whom he shall hear, and whom he shall entertain in a more immediate addresse, and freer entercourse.

C

D

And this is divinely taught us by the example of the high Priest himself; who, because he derived all power from his Father, and all his graciousnesse and favour in the office of Priest and Mediator, was also personally chosen and sent, and took not the honour but as it descended on him from God, that the honour and the power, the ability, and the ministry, might derive from the same fountain. Christ did not glorifie himself to become high Priest. Honour may be deserved by our selves, but always comes from others, and because no greater honour then to be ordained for men in things pertaining to God, every man must say as our blessed High Priest said of himself: *If I honour myself, my honour is nothing; it is God that honoureth me*; For Christ being the fountain of Evangelicall ministry, is the measure of our dispensations, and the rule of Ecclesiasticall œconomy; and therefore we must not arrogate any power

2.

Heb. 5. 5.

E

D

from

from our selves, or from a lesse authority then our Lord and Master did : and this is true and necessary in the Gospell, rather then in any ministry or Priesthood that ever was, because of the collation of so many excellent and supernaturall abilities which derive from Christ upon his Ministers, in order to the work of the Gospel.

3

And the Apostles understood their duty in this particular, as in all things else; for when they had received all this power from above they were carefull to consign the truth, that although it be ἀνθρώπινον τὰ ἐξουσία it is θεία χάρις, a divine grace in a humane ministry, and that although ἀπὸ ἀνθρώπων καθίσταται yet οὐκ ἐκ αὐτῶν τὴν τιμὴν λαμβάνει, that is, He that is ordained by men, yet receives his power from God; not at all by himself; and from no man as from the fountain of his power; And this I say the Apostles were carefull to consign in the first instance of Ordination in the case of *Matthias*. Then Lord shew which of these two thou hast chosen : God was the Elector, and they the Ministers; and this being at the first beginning of Christianity, in the very first designation of an ecclesiasticall person, was of sufficient influence into the religion for ever after; and taught us to derive all clerical power from God; and therefore by such means and Ministeries which himself hath appointed, but in no hand to be invaded, or surprized in the entrance, or polluted in the execution.

Εὐχολ.

Heb. 5.

Acts 1. 24.

4.

This descended in the succession of the Churches doctrine for ever. Receive the holy Ghost, said Christ to his Apostles, when he enabled them with Priestly power; and S. Paul to the Bishops of Asia said, The holy Ghost hath made you Bishops or Overseers; because no mortal man, no Angel, or Archangell, nor any other created power, but the Holy Ghost alone hath constituted this order, saith S. Chrysostome. And this very thing, besides the matter of fact, and the plain donation of the power by our blessed Saviour, is intimated by the words of Christ elsewhere, Pray ye therefore the Lord of the vineyard that he will send labourers into his harvest; Now his mission is not onely a designing of the persons, but enabling them with power; because he never commands a work but he gives abilities to its performance; and therefore still in every designation of the person, by what ever ministry it be done, either that ministry is by God constituted to be the ordinary means of conveying the abilities, or else God himself ministers the grace immediately. It must of necessity come from him some way or other.

Chrysost. lib. 3.
de Sacerdot.
Quippe non
mortalis quispi-
am, non Ange-
lus, non Archan-
gelus, non alia
quavis creata
potentia, sed ip-
se Paracletus
ordinem ejusmo-
di disposuit.

James 1. 17.

Πᾶσι δοσὶς ἀγαθὴ καὶ πᾶν δῶρημα τέλειον

Ἀνωθεν ἐστὶν

S. James hath adopted it into the family of Evangelicall truths, πᾶν δῶρημα τέλειον, and therefore πᾶν δῶρημα τελειωτικόν, every perfect gift, and therefore every perfecting gift, which in the stile of the Church is the gift of Ordination, is from above, the gifts of perfecting the persons of the Hierarchy, and ministry Evangelicall; which

A which thing is further intimated by S. Paul. Now he which stablisheth us with you [εις Χριστον] in order to Christ [and Christian Religion] is God; and that his meaning be understood concerning the βεβαίωσις Αποστολική of establishing him in the ministry, he addes ἐν χρίστῳ ἡμεῖς ὁ θεός, and he which anointeth us is God, and hath sealed us with an earnest of his Spirit [unction] and [consignation] and [establishing by the holy Spirit:] the very stile of the Church for ordination τῶτον ὁ πατήρ ἐσφράγισεν ὁ θεός, it was said of Christ, Him hath the Father sealed, that is, ordained him the Priest and Prophet of the world; and this he plainly spoke as their Apostle and President in religion, Not as Lords over your faith, but fellow-workers; he spake of himself and Timothy, concerning whose Ministry in order to them, he now gives account: χρίσας ὁ θεός and σφραγισαμεν ὁ θεός: God anoints the Priest, and God consigns him with the holy Ghost, that is the *Principale questum*, that is the main question.

And therefore the Author of the books of Ecclesiasticall hierarchy, giving the *rationale* of the rites of Ordination, says that the Priest is made so δι' ἀνάγκην by way of proclaiming and publication of the person, signifying, That the holy man that consecrates is but the proclaimer of the divine election, but not by any humane power or proper grace does he give the perfect gift and consecrate the person. And * Nazianzen, speaking of the rites of ordination hath this expression, with which the divine grace is proclaimed: (And Billius renders it ill by *superinvocatur*.) He makes the power of consecration to be declarative; which indeed is a lesser expression of a fuller power, but it signifies as much as the whole comes to; for it must mean, God does transmit the grace [at] or [by] or [in] the exterior ministry, and the Minister is ἐκφαντορικὸς a declarer] not by the word of his mouth, distinct from the work of his hand: But by the *ministry*, he declares the work of God, then wrought in the person suscipient. And thus in absolution the Priest declares the act of God pardoning, not that he is a Preacher onely of the pardon upon certain conditions, but that he is not the *principall agent*, but by his *ministry* declares and ministers the effect and work of God. And this interpretation is clear in the instance of the blessed Sacrament, where not onely the Priest but the people doe καταγγέλλειν declare the Lords death, not by a Homily, but by virtue of the mystery which they participate. And in the instance of this present question, the consecrator does declare the power to descend from God upon the person to be ordained.

E But thus the whole action being but a ministry is a declaration of the effect and grace of Gods vouchsafing; and because God does it not immediately, and also because such effects are invisible and secret operations, God appointing an externall rite and ministry, does it, that the private working of the Spirit may become as perceived

2 Cor. 1. 21.

verse 22.

John 6. 27.

(ὅτι ὅτι κυρι-
δομεν ὑμῶν
τῆς πίστεως,
ἀλλὰ σὺν ἐργῶ
ἐσμεν, &c.

5.

ὅτι ἱεροῦ θεός
ἐσθλασθῆς
ἐκφαντορικὸς
ἐστὶ τῆς θαρ-
χικῆς ἐκλο-
γῆς, ἐκ αὐτοῦ
ἰδίᾳ χάριτι
τῶς τελεμέ-
ρους ἐπὶ τὴν
ἐκράν ἀγων
τελείωσιν.

* In Ora. in lau-
dem sui patris.
Νῦν δὲ καὶ δι-
νοῦν τοῖς δι-
μοσίαις ἀρχαῖς
αὐτακτοῦ ἱερέας
ὑπολαμβάνειν
τῶν ἡμετέρων
αἰς ἡ θεῶα χά-
ρις ἐπισημι-
ζεται.

6.

as it can be, that is, that it may by such rites be declared to all the world what God is doing, and that man cannot do it of himself; and besides the reasonableness of the thing, the very words in the present allegation doe to this very sense expound themselves: for *ἐκφαντορικὸς ἐστὶ* and *ἐκ ἰδίας χάριτι* are the same thing and expressive of each other; the consecrator declares, that is, he doth not do it by collation of his own grace or power, but the grace of God and power from above.

Epist. 45.

De dignit. Sacer.
c. 5. & in com-
ment. in 1 Tim.
c. 2. & in 1 Cor.
12. in illud [Di-
visiones gratia-
rum.]

And this doctrine we read also in S. Cyprian towards the end of his Epistle to Cornelius: *ut Dominus qui Sacerdotes sibi in ecclesia sua eligere & constituere dignatur, electos quoque & constitutos sua voluntate atque opitulatione tueatur*: It is a good prayer of ordination, [that the Lord who vouchsafes to choose and consecrate Priests in his Church, would also be pleased by his ayd and grace to defend them whom he hath so chosen and appointed] *Homo manum imponit, & Deus largitur gratiam: Sacerdos imponit supplicem dextram, Deus benedicit potenti dextra*, saith S. Ambrose, man imposes his hand, but God gives the grace: the Bishop layes on his hand of prayer, and God blesses with his hand of power. The effect of this discourse is plain; the grace and powers that enable men to minister in the mysteries of the Gospel is so wholly from God, that whosoever assumes it without Gods warrant, and besides his way, ministers with a vain, sacrilegious, and *ineffective hand*, save onely that he disturbs the appointed order, and does himself a mischief.

S E C T. VII.

I.

BY this ordination the persons ordained are made ministers of the Gospel, stewards of all its mysteries, the light, the salt of the earth, the shepherd of the flock, Curates of soules; these are their offices, or their appellatives (which you please) for the Clericall ordination is no other, but a *sanctification* of the person *in both senses*; that is, 1 a separation of him to do certain mysterious actions of religion: which is that sanctification by which *Jeremy* and *S. John the Baptist* were sanctified from their mothers wombs. 2 It is also a sanctification of the person, by the increasing or giving respectively to the capacity of the suscipient, such graces as make the person meet to speak to God, to pray for the people, to handle the mysteries, and to have influence upon the cure.

2.

The first sanctification is a designation of the person; which must of necessity be some way or other by *God*: because it is a nearer approach to him, a ministry of his graces, which without his appointment, a man *must not, cannot* any more doe, then a messenger can carry pardon to a condemned person, which his Prince never sent. But this separation of the person, is not onely a naming of the man, (for so farre the separation of the person may be previ-

ous

A ous to the ordination: for so it was in the ordinations of *Mathias* and the seven Deacons; The Apostles ^{ἐποίησαν} they appointed two, before God chose by lot; and the whole Church chose the seven Deacons before the Apostles imposed hands;) but the separation, or this first sanctification of the person, is a giving him a power to doe such offices, which God hath appointed to be done *to him*, and *for the people*, which we may clearly see and understand in the instance of *Job* and his friends: For when God would be intreated in behalfe of *Eliphaz* and his companions, he gave order that *Job* should make the addresse; *Goe to my servant, he shall pray for you, and him will I accept*;

Job 41. 8.

B this separation of a person for the offices of advocacy, is the same thing which I mean by *this first sanctification*; God did it, and gave him a power and authority to goe to him, and put him into a place of trust and favour about him, and made him a minister of the sacrifice; which is a power and eminency above the persons for whom he was to sacrifice, and a power or grace from God to be in neernesse to him. This I suppose to be the great argument for the necessity of separating a certain order of men for ecclesiasticall ministeries: And it relies upon these propositions. 1. All power of ordination descends from God, and he it

C is who sanctifies and separates the person. 2. The Priest by God is separate to be the gracious person to stand between him and the people. 3. Hee speaks the word of God, and returns the prayers and duty of the people, and reconveyes the blessings of God by his prayer and by his ministry. So that although every Christian must pray, and may be heard, yet there is a solemn person appointed to pray in publick: and though Gods spirit is given to all that aske it, and the promises of the Gospel are verified to all that obey the Gospell of Iesus, yet God hath appointed sacraments and solemnities, by which the promises and blessings are ministred more solemnly, and to greater effects. All the ordinary devotions the people may doe alone; the *solemn, rituall, and publick*, the appointed Minister onely must do. And if any man shall say, because the Priests ministry is by prayer, every man can doe it, and so, no need of him; by the same reason he may say also that the Sacraments are unnecessary, because the same effect which they produce is also in some degree the reward of a private piety, and devotion. But the particulars are to be further proved and explicated as they need.

D
E Now what for illustration of this article I have brought from the instance of *Job*, is true in the ministers of the Gospell, with the superaddition of many degrees of eminency. But still *in the same kind*, for the power God hath given, is indeed *mysticall*; but it is not like a power operating by way of naturall or proper operation; it is not *vis* but *facultas*, not an *inherent quality* that issues out actions by way of direct emanation, like naturall or acquired habits, but it is a grace

3.

or favour done to the person, and a qualification of him *in genere politico*, he receives a politick, publick, and solemn capacity, to intervene between God and the people; and although it were granted that the people could do the externall work, or the action of Church ministeries, yet they are actions to no purpose, they want the life and all the excellency, unlesse they be done by such persons whom God hath called to it, and by some means of his own hath expressed his purpose to accept them in such ministrations.

4.

And this explication will easily be verified in all the particulars of the Priests power; because all the ministeries of the Gospell are *in genere orationis*, (unlesse we except *preaching*, in which God speaks by his servants to the people) the minister by his office is an *intercessor with God*, and the word used in Scripture for the Priests *officiating*, signifies his praying [*λεητουργῶν δὲ αὐτῶν*] as they were *ministering or doing their Liturgy*, the work of their supplications and intercession; and therefore the Apostles positively included all their whole ministry in these two: [*but we will give our selves to the word of God and to prayer*]; the prayer of consecration, the prayer of absolution, the prayer of imposition of hands: they had nothing else to doe, but *pray and preach*. And for this reason it was, that the Apostles in a sense neereft to the letter did verifie the precept of our blessed Saviour; *Pray continually*, that is, in all the offices, acts, parts and ministeries of a *dayly Liturgy*.

5.

This is not to lessen the power, but to understand it; for the Priests ministry is certainly the instrument of conveying all the blessings of the people, which are annexed to the ordinary administration of the Spirit. But when all the office of Christs Priesthood in heaven is called *intercession for us*, and himself makes the sacrifice of the Crosse, effectually to the salvation and graces of his Church, by his prayer, since we are ministers of the same Priesthood, can there be a greater glory then to have our ministry like to that of Jesus? not operating by virtue of a certain number of syllables, but by a holy, solemn, determined and religious prayer, in the severall manners and instances of intercession; according to the analogy of all the religions in the world, whose most solemn mystery, was then most solemn prayer: I mean it in the matter of sacrificing; which also is true in the most mysterious solemnity of Christianity in the holy Sacrament of the Lords supper, which is hallowed and lifted up from the common bread and wine by *mysticall prayers* and solemn invocations of God. And therefore S. *Dionysius* calls the forms of consecration *πλεσιγῆς ἐμπλήσεις* *prayers of consecration*, and S. *Cyrill* in his 3 mystagogique Catechism says the same. *The Eucharisticall bread* [after the invocations of the holy Ghost] is not any longer common bread, but the body of Christ.

Cap. ult. de Ec-
cles. Hier.
ὁ ἀρτοῦ τῆς
εὐχαριστίας
μετὰ τὴν ἐπί-
κλησιν τοῦ ἁ-
γίου πνεύματος
τῆς ἐκτίσεως
τῆς λειτῆρας,
ἀλλὰ σῶμα
Χριστοῦ.

6

For although it be necessary that the words which in the Latin Church have been for a long time called *the words of consecration* (which

A (which indeed are more properly the words of institution) should be repeated in every consecration, because the whole action is not completed according to Christs pattern, nor the death of Christ so solemnly enunciated without them, yet even those words also are part of a mysticall prayer; and therefore as they are not onely intended there ἐν ᾧ δὲ διηγέσθως, by way of history or narration (as *Cabasil.* mistakes;) so also in the most ancient Liturgies, they were not onely read διηγηματικῶς, or as a meer narrative, but also with the form of an addresse, or invocation: *Fiat hic panis corpus Christi, & fiat hoc vinum sanguis Christi*, Let this bread be made the body of Christ, &c. So it is in S. *James* his Liturgy, S. *Clement*, S. *Marks*, and the Greek Doctors: And in the very recitation of the words of institution, the people ever used to answer [Amen] which intimates it to have been a consecration *in genere orationis*, called by S. *Paul* *benediction*, or the bread of blessing, and therefore S. *Austin* expounding those words of S. *Paul* [*Let prayers and supplications and intercessions, and giving of thanks be made*] saith, *Eligo in his verbis hoc intelligere, quod omnis vel pene omnis frequentat ecclesia, ut [precationes] accipiamus dictas quas fecimus in celebratione sacramentorum antequam illud quod est in Domini mensa accipiat benedici: [orationes] cum benedicatur, & ad distribuendum comminuitur: quam totam orationem pene omnis ecclesia Dominicâ oratione concludit.* The words and form of consecration he calls by the name of [orationes] supplications; the prayers before the consecration [preces] and all the whole action [oratio:] and this is according to the stile and practise, and sense of the whole Church or very neer the whole. And S. *Basil* saith, that there is more necessary to consecration then the words recited by the Apostles and by the Evangelists. * The

D » words of invocation in the shewing the bread of the
» Eucharist, and the cup of blessing, who of all the Saints
» have left to us: For we are not content with those
» which the Apostle and the Evangelists mention: but
» both before and after, we say other words, having great
» power towards the mystery, ἐκ τῆς ἀρχαῖς διδασκαλίας
» as παραλαβόντες which we have received by tradition.
These words set down in Scripture they retained as a part of the mystery cooperating to the solemnity, manifesting the signification of the rite, the glory of the change, the operation of the Spirit, the death of Christ, and the memory of the sacrifice; but this great work which all Christians knew to be done by the holy Ghost, the Priest did obtain by prayer and solemn invocation: according to the saying of *Proclus* of C. P. speaking of the tradition of certain prayers used in the mysteries, and indited by the Apostles (as it was said) but especially in S. *James* his Liturgy: *By these prayers (saith he) they expected the coming of the holy Ghost, that his divine presence might make the bread and the wine*

In Exposit.
Liturg.

Epist. 59. q. 3.

Cap. 27. de spi. S.

Τὰ τῆς ἐπικλησεως ῥήματα
ἐπὶ τῇ ἀναδείξει τὰ ἄρτου
τῆς εὐχαριστίας καὶ τῆ πο-
τήρια τῆς εὐλογίας, τίς τῶν
ἁγίων ἡμῶν καταλείπειν
ἢ γὰρ τοῖς ἀρχαίοις, ὡς
ὁ Ἀπόστολος, ἢ τὸ εὐαγγέ-
λιον ἐπιμνήσθην, ἀλλὰ καὶ
προλέγοντες, καὶ ἐπιλέγο-
μεν ἕτερα ὡς μεγάλην ἔ-
χοντα πρὸς τὸ μυστήριον
τὴν ἰσχύν.

mixt

7.

Τὴν δὲ εὐχὴν
εὐχαριστή-
σαν τροφὴν.
b Apol. 2. pro
Christianis li.
8 contra Cels.
προσπαγμέ-
νες ἀρτὸς ἐσ-
θίοντες σῶμα
γενόμενες
διὰ τὴν εὐχὴν
ἁγίον τι.
Matth. 15.
c Lib. 3. de Tri.
cap. 4.
d Quis patitur
ut mensarum &
viduarum mi-
nister supra
eos se tumidus
efficiat, ad que-
rum preces, Chri-
sti corpus sanguisque conficitur: e Lib. 4. de fide cap. 14. ὁ τῆς προθέσεως ἀρτῶ, οἶνός τε καὶ ὕδωρ διὰ τῆς
ἐπικλήσεως καὶ ἐπιφοίτησεως τοῦ ἁγίου πνεύματος ὑπερφανῶς μεταποιεῖνται εἰς τὸ σῶμα τοῦ Χριστοῦ,
καὶ τὸ αἷμα. Vide Optat. Mucov. lib. 6. contra Parmenian.

8.

S. Cyprian lib. 5.
c. ult. Eusebius
Emisen. Sermon.
5. de Paschate.

De Iteratione in
consultat.

9.

mixt with water to become the body and bloud of our blessed Saviour.

And S. Justin Martyr very often calls the Eucharist food made sacramentall and eucharisticall by prayer; and Origen,^b we eat the bread holy, and made the body of Christ by prayer: Verbo Dei & per obsecrationem sanctificatus, bread sanctified by the word of God, and by prayer, viz. the prayer of consecration: prece mystica is S. Austins expression of it: ^c Corpus Christi & sanguinem dicimus illud tantum, quod ex fructibus terræ acceptum & prece mystica consecratum esse sumimus. That onely we call the body and bloud of Christ which we receive of the fruits of the earth and being consecrated by the mysticall prayer, we take according to the rite. And S. Hierom chides the insolency of some Deacons towards Priests, upon this ground. ^d Who can suffer that the Ministers of widows and tables should advance themselves above those [at whose prayers] the body and bloud of Christ are exhibited or made presentall. I adde onely the words of Damascen The bread and wine are changed into the body and bloud of Christ supernaturally by invocation and coming of the Holy Ghost.

Now whether this consecration by prayer, did mean to reduce the words of institution to the sense and signification of a prayer, or that they mean, the consecration was made by the other prayers annexed to the narrative of the institution, according to the severall senses of the Greek and Latin Church, yet still the ministry of the Priest whether in the words of consecration, or in the annexed prayers is still by way of prayer. Nay further yet, the whole mystery it self is operative in the way of prayer, saith Cassander, in behalf of the School and of all the Roman Church; and indeed S. Ambrose and others of the Fathers in behalf of the Church Catholick. Nunc Christus offertur, sed offertur quasi homo, quasi recipiens passionem, & offert seipsum quasi Sacerdos ut peccata nostra dimittat hic in imagine [ibi in veritate, ubi apud patrem quasi advocatus intervenit] So that what the Priest does here, being an imitation of Christ does in heaven, is by the sacrifice of a solemn prayer, and by the representing the action and passion of Christ, which is effectually in the way of prayer, and by the exhibiting it to God by a solemn prayer, and advocacy, in imitation of, and union with Christ. All the whole office is an office of intercession, as it passes from the Priest to God, and from the people to God; And then for that great mysteriousness, which is the sacramentall change, which is that which passes from God unto the people by the Priest, that also is obtained and effected by way of prayer.

For since the Holy Ghost is the consecrator, either he is called down by the force of a certain number of syllables, which that he will verifie, himself hath no where described; and that he means not

to

A to do it he hath fairly intimated, in setting down the institution in words of great vicinity, *to expresse the sense of the mystery*, but yet of so much difference and variety as will shew, this great change is not wrought by such certain and determined words, [The bloud of the New Testament] so it is in S. Matthew and S. Mark, [The new Testament in my bloud] so S. Paul and S. Luke, *My body which is broken, My body which is given, &c.* and to think otherwise is so neer the Gentile rites, and the mysteries of Zoroastes, and the secret operations of the *Enthei* and heathen Priests, that unlesse God had declared expressely such a power to be affixed to the recitation of such certain words, it is not with too much forwardnesse to be supposed true in the spirituality of the Gospel.

B But if the Spirit descends not by the force of syllables, it follows he is called down by the prayers of the Church, presented by the Priests, which indeed is much to the honour of God and of religion, an endearment of our duty, is according to the analogy of the Gospell, and a proper action or part of spirituall sacrifice, that great excellency of Evangelicall religion.

C For what can be more apt and reasonable to bring any great blessing from God then prayer, which acknowledges him the fountain of blessing, and yet puts us into a capacity of receiving it by way of morall predisposition, that holy graces may descend into holy vessels, by holy ministries, and conveyances; and none are more fit for the employment then prayers, whereby we *blesse God, and blesse the symbols*, and aske that God may *blesse us*, and by which every thing is sanctified, *viz. by the word of God and prayer*, that is, by Gods benediction and our impetration; according to the use of the word in the saying of our blessed Saviour, *Man lives [by every word] that proceeds out of the mouth of God*: that is, by Gods blessing; to which, *prayer* is to be joyned, that we may cooperate with God in a way most likely to prevail with him; and they are excellent words which ^a *Cassander* hath said to the purpose, *Some Apostolicall Churches from the beginning used such solemn prayers to the celebration of the mysteries, and Christ himself beside that he recited the words (of institution) he blessed the Symbols before and after, sung an Ecclesiasticall hymn.* And therefore the Greek Churches which have with more severity kept the first and most ancient forms of consecration, then the Latin Church; affirm that the consecration is made by solemn invocation alone, and the very recitation of the words spoken in the body of a prayer are used for argument to move God to hallow the gifts, and as an expression and determination of the desire. And this, ^{*} *Gabriel of Philadelphia* observes out of an Apostolical Liturgy, *The words of our Lord [αὐτοῦ κυρίου] antecedently and by way of institution, and incentive are the form, together with the words which the Priest afterwards recites according as it is set down in the divine Liturgy.* It is supposed he meanes the Liturgy reported to be made by S. James, which

10.

11.

^a De iteratione. Atque hinc adeo credo Apostolicas ipsas jam inde ab initio Ecclesias aliquas, huiusmodi preces ad mysteriorum celebrationem adhibuisse; mo Christum ipsum non solum verborum recitatione, sed etiam eulogiā ante ipsam mysteriorum consecrationem, & postea hymno usum fuisse manifestum est.

^{*} Τὸ εἶδος προηγουμένου μὲν τὰ κυριακὰ λόγια συνεπόμενα ἔχον, καὶ τὸ ὑπὸ τοῦ ἱερέως ἐπὶ τῆς λειτουργίας ἀπομαρτυρούμενα, καθάπερ ἐν τῇ θεῇ λειτουργίᾳ.

which is of the most ancient use in the Greek Church, and all Liturgies in the world in their severall Canons of communion, doe now, and did for ever mingle solemn prayers together with recitation of Christs words; The Church of England does most religiously observe it according to the custome and sense of the primitive Liturgies; who always did beleieve the consecration not to be a naturall effect, and change finished in any one instant, but a divine alteration consequent to the whole ministry: that is, the solemn prayer and invocation.

12.

Lib. 3. de bap.
contr. Donat.
c. 16.

Epist. 92.

Now if this great ministry be by way of solemn prayer it will easier be granted that so the other are. For absolution and reconciliation of penitents I need say no more, but the question of S. Austin, *Quid est aliud manus impositio, quam oratio super hominem?* And the Priestly absolution is called by Saint Leo *Sacerdotum supplicationes, the prayers of Priests*: and in the old *Ordo Romanus*, and in the Pontificall the forms of reconciliation were [*Deus te absolvat*] the Lord pardon thee, &c. But whatsoever the forms were (for they may be optative, or indicative, or declarative,) the case is not altered as to this question; for whatever the act of the Priest be, whether it be the act of a Judge, or of an Embassadour, a Counsellor, or a Physician, or all this, the blessing which he ministers is by way of a solemn prayer, according to the exigence of the present rite; and the form of words doth not alter the case; for [*Ego benedico, & Deus benedicat*] is the same, and was no more, when God commanded the Priest in expresse terms to *blesse the people*, onely the Church of late, chooseth the *indicative form*, to signifie that such a person is by authority and proper designation appointed the ordinary minister of benediction. For in the sense of the Church and Scripture, none can give blessing but a superiour, and yet every person may say in charity *God blesse you*; He may not be properly said to *blesse*, for the greater is not blessed of the lesser by Saint Pauls rule; the Priest may blesse, or the Father may, and yet their benediction, (save that it signifies the authority, and solemn deputation of the person to such an ordinary Ministry) signifies but the same thing; that is, it operates by way of prayer; but is therefore prevalent and more effectually because it is by persons appointed by God. And so it is in absolution, for he that ministers the pardon being the person that passes the act of God to the penitent, and the act of the penitent to God; all that manner that the Priest interposes for the penitent to God is by way of prayer, and by the mediation of intercession; for there is none else in this imaginable; and the other of passing Gods act upon the penitent is by way of interpretation and enunciation, as an Embassador, and by the word of his ministry; in persona Christi condonavi, I pardon in the person of Christ: saith S. Paul, in the first he is ἱερεὺς, ὁμιλητὴς, εὐχαριστῶν, μεσιτὴς, εὐχαριστῶν; in the second he is ὑποφῆς ἐκφαντορικὸς; in both, a minister of divine benediction

A

B

C

D

E

- A** on to the people, *the anointing from above* descends upon *Aarons beard*, and so by degrees to the skirts of the people; and yet in those things which the Priest or the Prophet does but *signifie* by divine appointment, he is said to doe the thing, which he onely signifies and makes publick as a Minister of God: thus God sent *Jeremie*, he set him over the Nations to root out, and to pull down, and to destroy, to throw down, and to build, and to plant; and yet in all this his ministry was nothing but Propheticall: and he that converts a sinner is said to *save him*, and to *hide a multitude of sins*; that is, he is instrumentall to it and ministers in the imployment; so that here also, *Verbum est oratio*, the word of God and prayer do tranfact both the parts of this office. And I understand, though not the degree and excellency, yet the truth of this manner of operation in the instance of *Isaac* blessing *Jacob*, which in the severall parts was exprest in all forms, *indicative, optative, enunciative*, and yet there is no question but it was intended to do *Jacob* benefit by way of impetration; so that although the Church may expresse the acts of her ministry in what form she please, and with design to make signification of another article, yet the manner of procuring blessings and graces for the people is by a ministry of interpellation and prayer, we having no other way of addresse or return to God but by petition and eucharist.
- C**

17. I shall not need to instance any more, *S. Austin* summes up all the Ecclesiasticall ministries in an expression fully to this purpose; *Si ergo ad hoc valet quod dictum est in Evangelio, Deus peccatorem non audit, ut per peccatorem sacramenta non celebrentur, Quomodo exaudit---deprecantem vel super aquam baptismi, vel super oleum, vel super Eucharistiam, vel super capita eorum super quibus manus imponitur?* with *S. Austin*, praying over the symbols of every Sacrament, and sacramental, is all one with celebrating the mystery. And therefore in the office of Consecration in the Greek Church, this power passes upon the person ordained. *That he may be worthy to aske things of thee for the salvation of the people*, that is, to celebrate the Sacraments and Rites, and that thou wilt hear him: which fully expresses the sense of the present discourse, that the first part of that grace of the holy Spirit which consecrates the Priest, the first part of his sanctification, is a separation of the person to the power of intercession, for the people, and a ministeriall mediation, by the ministration of such rites and solemn invocations which God hath appointed or designed.
- D**

- E** And now this sanctification which is so evident in Scripture, tradition, and reason, taken from proportion and analogy to religion, is so far from making the power of the holy man lesse then is supposed, that it shews the greatnesse of it by a true representment, and preserves the sacrednesse of it so within its own cancels, that it will be the greatest sacrifice in the world to invade it, for who ever will

1 Jer. 10.

13.

Lib. 31. de bapt.
con. Donat. c. 20.Εὐχολ. in con-
secrat. Episc.
Εἰς τὸ εὐχιν
γίνεσθαι τὰ
ἀγία αὐτῶν
τὰ πρὸς σω-
τηρίαν τῆς λαῆς
καὶ ἐπαύξειν
αὐτοὺς.

will boldly enter within this veil, *nisi qui vocatur sicut Aaron*, unless he be sanctified as is the Priest, who is *συνιερεύσας τῷ Χριστῷ*, as *Nazianzen* calls him, a Minister cooperating with Christ, he does without leave call himself *a man of God*, a Mediator between God and the people under Christ, he boldly thrusts himself into the participation of that glorious mediation which Christ officiates in heaven; all which things as they are great honours to the person, rightly called to such vicinity and inearments with God, so they depend wholly upon divine dignation of the grace & vocation of the person.

15.

2 Now for the other part of spirituall emanation or descent of graces in sanctification of the Clergy, that is in order to the performance of the other, *ὅπως ὁ φιλόανθρωπος θεὸς ἡμῶν ἀσπίλον καὶ ἀμώμῳ τὸν ἱεροσύνην χαρίσεται*; that's the sense of it, *that God who is the lover of soules may grant a pure and unblameable Priesthood*; and certainly they who are honoured with so great a grace as to be called to officiate in holy and usefull Ministeries have need also of other graces to make them persons holy in habit and disposition, as well as holy in calling, and therefore God hath sent his Spirit to furnish his Emissaries with excellencies proportionable to their need and the usefulness of the Church. At the beginning of Christianity God gave gifts extraordinary, as boldnesse of spirit, fearless courage, freedome of discourse, excellent understanding, discerning of spirits, deep judgement, innocence and prudence of deportment, the gift of tongues, these were so necessary at the institution of the Christian Church, that if we had not had testimony of the matter of fact, the reasonableness of the thing would prove the actuall dispensation of the Spirit; because God never fails in necessities; But afterward, when all the extraordinary needs were served, the extraordinary stock was spent and God retracted those issues into their fountains, and then the graces that were necessary for the well discharging the *ἐπίκλησις μεσιτείας*, the Priestly function, were such as make the person of more benefit to the people, not onely by being exemplary to them, but gracious and loved by God; and those are spirituall graces of sanctification.

16.

And therefore Ordination is a collation of holy graces of sanctification; of a more excellent faith, of fervent charity, of providence and paternall care: Gifts which now descend not by way of miracle, as upon the Apostles, are to be acquired by humane industry, by study and good letters, and therefore are presupposed in the person to be ordained; to which purpose the Church now examines the abilities of the man, before she lays on hands; and therefore the Church does not suppose that the Spirit in ordination descends in gifts, and in the infusion of habits, and perfect abilities, though then also, it is reasonable to beleve that God will assist the pious and carefull endeavours of holy Priests, and blesse them with speciall ayds and cooperation; because a more extraordinary ability is need-

A needfull for persons so designed; But the proper and great aid which the Spirit of ordination gives, is such instances of assistance which make the person more holy.

And this is so certainly true, that even when the Apostle had ordained *Timothy* to be Bishop of *Ephesus*, he calls upon him to *stirre up the gift of God, which was in him by the putting on of his hands, & that gift is a rosary of graces*; what graces they are he enumerates in the following words: *God hath not given us the spirit of fear but of power, of love, & σωφρονισμόν, and of a modest and sober mind* (and these words are made part of the form of collating the Episcopall order in the church of Eng.) Here is all that descend from the Spirit in ordination,

B δύναμις, power, that is, to officiate and intercede with God in the parts of ministry, and the rest are such as imple duty, such as make him fit to be a Ruler in paternal and sweet government, *modesty, sobriety, love*; And therefore in the forms of ordination of the Gr. Church (which are therefore highly to be valued, because they are most ancient, have suffered the least change, & been polluted with fewer interests) the mystical prayer of ordination names graces in order to holiness.

We pray thee that the grace of the ever holy Spirit may descend upon him,

Fill him full of all faith & love and power & sanctification by the illumination of thy holy & life-giving Spirit: & the reason why these things

C *are desired, & given, is in order to the right performing his holy offices* *that he may be worthy to stand without blame at thy Altar, to preach the Gospel of thy Kingdome, to minister the words of thy truth, to bring to Thee gifts, & spiritual sacrifices, to renew the people with the laver of regeneration.*

And therefore *S. Cyrill* says that *Christs* saying [receive ye the Holy Ghost] signifies grace given by Christ to the Apostles, whereby they were sanctified: that by the Holy Ghost they might be absolved from their sins, faith *Haymo*; and Saint *Austin* says, that many persons that were snatched violently to be made Priests or Bishops, who had in their former purposes determined to marry

D and live a secular life, have in their ordination received the gift of continency. And therefore there was reason for the greatnesse of the solemnities used in all ages in separation of Priests from the world, insomuch that whatsoever was used in any sort of sanctification or solemn benediction by *Moses* law, all that was used in consecration of the Priest, who was to receive the greatest measure of sanctification. *Eadem item vis etiam Sacerdotem augustum & honorandum facit novitate benedictionis à communitate vulgi segregatum.*

Cum enim heri unus è plebe esset, repente redditur praeceptor, praeses, Doctor pietatis, mysteriorum latentium Praesul &c. Invisibili quadam vi,

E *ac gratia invisibilem animam in melius transformatam gerens, that is, improved in all spiritual graces; which is highly expressed by* *Martyrius* who said to *Nectarius*; *Tu ô beate recens baptizatus & purificatus, & mox insuper sacerdotio auctus es; utraque autem hac peccatorum expiatoria esse Deus constituit: which are not to be expounded as if ordination did conferre the first grace, which in the Schools is under-*

E

derstood

17.

α Πλήρωσον
πάσης αἰσεως
καὶ ἀγάπης,
καὶ δυνάμεως
καὶ ἀγίας
τῆ ἐπιφοίτησαι
τῷ ἀγίῳ ζωο-
ποιοῦ σου πνεύ-
ματος.

b ἵνα γένη-
ται ἁγίος πα-
ράκλητος ἀνέμ-
ωτος τῷ θυ-
σιασθῆναι σε
κηνώσῃν τὸ
εὐαγγέλιον τῆς
βασιλείας σου,
ἱερουργεῖν τὸν
λόγον τῆς ἀ-
ληθείας σου,
προσφέρειν σοι
δώρα καὶ θυσί-
ας πνευματι-
κάς, ἀνακα-
νίσκειν τὸν λα-
όν σου διὰ τῆ
λύτρου τῆς πα-
λινγενσίας.

18.

c Gratiam Apo-
stolis à Christo
collatam qua
sanctificaren-
tur: ut per spi-
ritum sanctum
à propriis pecca-
tis absolveren-
tur. Lib. 12. in 10.
cap. 56.
d Homil. in 8^{ta}.
Pasche.
e Lib. 2. cap. ult.
de adulter. con-
jug.

f Sozo. l. 7. c. 10.

dersto od onely to be expiatorious; but the increment of grace, and sanctification; and that also is remissive of sins, which are taken off by parts as the habit decrease; and we grow in Gods favour, as our graces multiply or grow.

19.

Now that these graces being given in ordination are immediate emanations of the holy Spirit, and therefore not to be usurped or pretended to by any man, upon whom the holy Ghost in ordination hath not descended, I shall lesse need to prove, because it is certain upon the former grounds, and will be finished in the following discourses; and it is in the Greek Ordination given as a reason of the former prayer, *ὡ γὰρ ἐν τῇ ἐπιθέσει τῶν ἐμῶν χειρῶν, ἀλλ' ἐν τῇ ἐπισκοπῇ τῶν πλυσίων σου οἰκτιρῶν δίδοται χάρις τοῖς ἀξίοις σου.* For not in the imposition of my hands, but in the overseeing providence of thy rich mercies, grace is given to them that are worthy. So that we see, more goes to the fitting of a person for Ecclesiasticall Ministeries then is usually supposed; together with the power, a grace is specially collated, and that is not to be taken up and laid down, and pretended to by every bolder person. The thing is sacred, separate, solemn, deliberate, derivative from God, and not of humane provision, or authority, or pretence, or disposition.

S E C T. VIII.

1.

THe holy Ghost was the first consecrator, that is made evident; and the persons first consecrated were the Apostles, who received the severall parts of the Priestly order, at severall times; the power of consecration of the Eucharist, at the institution of it; the power of remitting and retaining finnes in the Octaves of *Easter*; the power of baptizing & preaching, together with universall jurisdiction, immediately before the Ascension, when they were commanded to *goe into all the world preaching and baptizing*. This is the whole office of the *Priesthood*, and nothing of this was given in Pentecost when the holy Spirit descended and rested upon all of them; the Apostles, the brethren, the women; for then they received those great assistances which enabled them who had been designed for Embassadors to the world, to doe their great work; and others of a lower capacity had their proportion, as the effect of the promise of the Father, and a mighty verification of the truth of Christianity.

2.

Now all these powers which Christ had given to his Apostles were by some means or other to be transmitted to succeeding persons, because the severall Ministeries were to abide for ever. All nations were to be converted, a Church to be gathered and continued, the new Converts to be made Confessors, and consigned with baptism, sins to be remitted, flocks to be fed and guided, and the Lords death declared, represented, exhibited, and commemorated untill his

A his second coming. And since the powers of doing these offices, are acts of free and gracious concession, emanations of the holy Spirit, and admissions to a vicinity with God, it is not onely impudence and sacrilege in the person, falsely to pretend, that is, to bely the holy Ghost, and thrust into these offices, but there is an impossibility in the thing, it is null in the very deed doing, to handle these mysteries without some appointment by God; unlesse he calls and points out the person, either by an extraordinary or by an ordinary vocation; Of these I must give a particular account.

B The extraordinary calling was first, that is, the immediate; for the first beginning of a lasting necessity, is extraordinary, and made ordinary in succession, and by continuation of a fixed and determined Ministry. The first of every order hath another manner of constitution, then all the whole succession. The rising of the spring is of greater wonder, and of more extraordinary and latent reason, then the descent of the current; and the derivation of the powers of the holy Ghost that make the Priestly order, are just like the creation, the first man was made with Gods own hands, and all the rest by God, cooperating with a humane act; and there is never the same necessity as at first for *God to create man*. The species or kind shall never fail, but be preserved in an ordinary way: And so it is in the designation of the Ministers of Evangelicall Priesthood; God breathed into the Apostles τὸ πνεῦμα καὶ ζωοποιόν πνεῦμα, *the breath of the life-giving spirit*; and that breath was to be continued in a perpetuall, univocall production; they who had received, they were also to give; and they onely could.

C Grace cannot be conveyed to any man, but either by the fountain or by the channell; by the Author, or by the Minister. God onely is the fountain and Author; and he that makes himself the Minister whom God appointed not, does in effect make himself the Author; for he undertakes to dispose of grace which he hath not received, to give Gods goods upon his own authority; which he that offers at, without Gods warrant, does it onely upon his own. And so either he is *the Author*, or *an Usurper*, either the fountain, or a dry cloud, which in effect calls him either *blasphemous*, or *sacrilegious*.

D But the first and immediate derivation from the fountain, that onely I affirm to be miraculous, and extraordinary; as all beginnings of essences and graces of necessity must; those persons who receive the first issues, they onely are extraordinarily called; all that succeed are called or designed by an ordinary vocation, because whatsoever is in the succession is but an ordinary necessity, to which God hath proportioned an ordinary Ministry; and when it may be supplied by the common provisions to look for an extraordinary calling, is as if a man should expect some new man to be created, as *Adam* was; it is to suppose God will multiply becomings and operations

tions without necessity. God called at first, and if he had not called, man could not have come to him in his nearness of a holy Ministry; he sent persons abroad, and if he had not sent they could not have gone; but after that he had appointed by his own designation persons who should be Fathers in Christ, he called no more, but left them to call others: He first immediately gives the χάρισμα, the grace, and leaves this as a *Depositum* to the Church, faithfully to be kept till Christ's second coming; and this *Depositum* is the doctrine and discipline of Jesus; he opens the door, and then left it open, commanding all to come in that way, into the Ministry and tuition of the flock, calling all that came in by windows, and posterns, and oblique ways, *thieves and robbers*. And it is observable, that the word *vocation* or *calling* in Scripture when it is referred to a designation of persons to the Ministry, it always signifies that which we term, *calling extraordinary*; it always signifies, an immediate act of God; which also ceased when the great necessity expired, that is, when the fountain had streamed forth abundantly, and made a current to descend without interruption. The purpose of this discourse is, that now no man should in these days of ordinary Ministry, look for an extraordinary calling, nor pretend in order to vainer purposes any new necessities.

Acts 13. 2.
16. 10.

Heb. 5. 4. 5. 10.

6.

They are fancies of a too confident opinion, and over-valuing of ourselves, when we think the very being of a Church is concerned in our mistakes; and if all the world be against us, we are not ashamed of our folly, but think truth is failed from among the children of men, and the Church is at a loss, and the current derived from the first emanations is dried up, and then he that is boldest to publish his follies is also as apt to mistake his own boldness for a call from God, as he did at first his own vain opinion for a necessary truth; and then he is called extraordinarily, and so ventures into the secrets of the Sanctuary. First, he made a necessity more than ever God made, and then himself finds a remedy that God never appointed. He that thinks every shaking of the Ark is absolute ruine to it, when peradventure it was but the weakness of his own eyes that made him fancy what was not, may also think he hears a call from above to support it, which indeed was nothing but a noise in his own head: And there is no cure for this, but to cure the man, and set his head right. For he that will pretend any thing that is beyond ordinary, as he that will say he hath two reasonable souls within him, or three wills, is not to be confuted but by Physick, or by tying him to abjure his folly till he were able to prove it.

7.

But God by promising that his Church should abide for ever, and that the gates of hell should not prevail against it, but that himself would be with her to the end of the world, hath sufficiently confuted the vanity of those men, who that they might thrust themselves into an office, pretend the dissolution of the very being of the Church:

A Church: For if the Church remains in her beeing, let her corruptions be what they will, the ordinary Prophets have power to reform them; and if they do not, every man hath power to complain, so he does it with *peace*, and *modesty*, and *truth*, and *necessity*.

2 And there is no need of an extraordinary calling to amend such things which are certain, foreseen events; and such were heresies and corruption in doctrine and manners, for which God appointed an ordinary Ministry to take cognisance and make a remedy, for which himself when he had told us, *heresies must needs be*, yet made no provisions extraordinary, but left the Church sufficiently instructed by her Rule, and guided by her Pastors.

B 3 When Christ meanes to give us a new Law, then he will give us a new Priesthood, a new Ministry: One will not be changed without the other; God now no more comes in a mighty rushing winde, but in a still voice, in the gentle homilies of ordinary Prophets; and now that the Law by which we are to frame our understandings and our actions is established, we must not expect an Apostle to correct every abuse; for if they will not hear *Moses* and the Prophets, if one should come from the dead or an Angel come from heaven, it is certain they will not be entertained, but till the wonder be over, and the curiosity of news be satisfied.

C Against this, it is pretended that Christ promised *to be with his Church for ever*, upon condition the Church would do their duty; but they being but a company of men, have power to choose, and they may choose amisse; and if all should doe so, Christs promises may fail us, though not fail of their intentions; and then in this case the Church failing, either there must be an extraordinary calling of single persons, or else any man may enter into the ordinary way, which is all one with an extraordinary: for it is extraordinary that common persons should by necessity be drawn into an employment which by ordinary vocation they are not to meddle with.

D Against this we can (thanks be to God for it) pretend the experience of 16 ages; for hitherto it hath ever been in the Christian Church, that God hath preserved a holy Clergy in the same proportion as he hath preserved a holy people; never yet were the Clergy all Antichristian, in the midst of Christian Churches; and we have no reason to fear it will be so now, after so long an experience to expound the promises of our Lord to the sense of a perpetual Ministry and a perpetual Church, by the means of ordinary ministrations.

E And how shall the Church be supposed to fail since God hath made no provisions for its restitution? For by what means should the Church be renewed and Christianity restored? Not by Scripture? For we have no certainty that the Scriptures which we have this day, are the same which the Apostles delivered, and shall remain so for ever; but onely 1. the reputation and testimony of all

8.

9.

10.
*Volket lib. 6.
cap. 18.*

11.

12.
Ibid. cap. 19.

Christian Churches, (which also must transmit the same by a continuall successive testimony to the following, or else they will be of an uncertain faith,) and 2. the confidence of the divine providence and goodnesse, who will not let us want what is fit for us, that without which we cannot attain the end to which in mercy he hath designed us. Now the same Arguments which we have for the continuation of Scripture, we have for the perpetuity of a Christian Clergy, that is, besides the so long actuall succession and continuance, we have the goodnesse and unalterable sweetnesse of the divine mercies, who will continue such Ministeries which himself hath made the ordinary means of salvation; he would not have made them the way to heaven and of ordinary necessity, if he did not mean to preserve them: indeed if the ordinary way should fail, God will supply another way to them that doe their duty; but then Scripture may as well fail as the ordinary succession of the Clergy, they both were intended but as the ordinary ministeries of salvation, and if Scripture be kept for the use of the Church, it is more likely the Church will be preserved in its necessary constituent parts then the Scripture; because Scripture is preserved for the Church, it is kept that the Church might not fail. For as for the fancy that all men being free agents may choose amisse; suppose that; but then may they not all consent to the corruption or destroying of Scripture? yea, but God will preserve them from that, or will overrule the event: yea, but how doe they know that? what revelation have they? yet grant that too, but why then will he not also over-rule the event in the matter of universall Apostasie: for both of them are matter of choyce.

13.

But then that all the Clergy should consent to corrupt Scripture, or to loose their faith, is a most unreasonable supposition; for supposing there is a naturall possibility, yet it is morally impossible; and we may as well fear that all the men of the world will be vitious upon the same reason; for if all the Clergy may, then all the people may, and you may as well poyson the Sea, as poyson all the springs; and it is more likely all the Idots and the ordinary persons in the world should be coufused out of their religion, then that all the wise men and *Antistites*, the *Teachers*, *Doctors*, and *publick Ministers* of religion should. And when all men turn Mariners, or Apothecaries, or that all men will live single lives, and turn Monks, and so endanger the species of mankind to perish, (for there is a great fear of that too) that is, when all the world choose one thing (for if two men doe, two thousand may doe it if they will, and so may all upon this ground) then also we may fear that all the Governours of the Church may fail, because some doe, and more have, and all may; till then, there will be no need of an extraordinary commission; but the Church shall goe on upon the stock of the first calling, and designation, which was extraordinary. The Spirit issued

out

A out at first miraculously, and hath continued running still in the first channels by ordinary conducts, and in the same conveyances it must run still, or it cannot without a miracle derive upon us, who stand at infinite distance from the fountain. Since then there is now no more expectation of an extraordinary calling (and to do so were an extraordinary vanity) it remains that the derivation of the ministeriall power be by an ordinary conveyance.

B The Spirit of God in Scripture hath drawn a line, and chalked out the path that himself meant to tread in giving the graces of Evangelicall ministrations. At first, after that Christ had named twelve, (one whereof was lost) they not having an expresse command for the manner of ordination, took such course as reason and religion taught them. They named two persons, and prayed God to choose one; and to manifest it by lot, which was a way lesse then the first designation of the other eleven; and yet had more of the extraordinary in it, then could be reasonably continued in an ordinary succession. The Apostles themselves had not as yet received skill enough how to officiate in their ordinary ministry, because the Holy Ghost was not yet descended.

C But when the Holy Ghost descended, then the work was to begin; the Apostles wanted no power necessary for the main work of the Gospel; but now also they received Commissions to dispense the Spirit to all such purposes to which he was intended. They before had the office in themselves, but it was *not communicable to others*, till the Spirit, *the anointing from above*, ranne over to the fringes of the Priests garments; they had it but in imperfection and unactive faculties; So saith Theophylact: *He breathed, not now giving to them the perfect gift of the Holy Ghost, for that he intended to give at Pentecost: but he prepared them for the fuller reception of it.* They had the gift before, but not the perfect consummation of it, that was reserved for the great day; and because the power of consecration is the *τελειωσις* or perfection of the Priestly order, it was the proper emanation of this days glory, then was the *ἱερωτικὴ τελείωσις*, the perfection of what power Christ had formerly signified. For of all faculties, that is not perfect which produces perfect and excellent actions in a direct line, actions of a particular sort; but that which produces the actions, and enables others to doe so too; for then the perfection is inherent, not onely *formally*, but *virtually* and *eminently*; and that's the crown of habits, and naturall faculties. Now besides the reasonableness of the thing, this is also verified by a certainty that will not easily fail us; by experience and *ex post facto*; For as we doe not find the Apostles had before Pentecost a *productive* power, which made them call for a miracle, or a speciall providence by lots, so we are sure that immediately after Pentecost they had it; for they speedily began to put it in execution and it is remarkable, that the Apostles did not lay hands upon *Matthias* he being made

14.

15.

Theophylact.
in 20. Johan.
ἐμφυσᾷ, ἢ τὴν
τελείαν δωρεάν
τῷ ἁγίῳ
πνεύματι
οὗν αὐτοῖς νέ-
μων, ταύτην
γὰρ ἐν τῇ
ἱερωτικῇ ἑ-
μέλλε δύναι,
ἀλλὰ πρὸς ὑ-
ποδοχὴν τῷ
πνεύματι
ἐπιτελείας
αὐτοῖς ποιεῖν.

made Apostle before the descent of the Holy Ghost: they had no power to doe it, they were not yet made *Ministers of the Spirit*, which because afterwards presently they did, concludes fairly that at Pentecost they were amongst other graces made *the ordinary Ministers of Ordination*.

This I say is certain, that the holy Ghost descending at Pentecost, they instantly did officiate in their ministeriall offices, they preached, they baptized, they confirmed and gave the holy Spirit of ob- signation, and took persons into the Lot of their Ministry, doing of it by an externall rite and solemn invocation: and now the extraordinary way did cease; God was the fountain of the power, but man conveyed it by an externall rite; And of this Saint Paul who was the onely exception from the common way, takes notice; calling himself an Apostle, *not of man, nor by man, but by Jesus Christ*; implying that he had a speciall honour done, to be chosen an Apostle in an extraordinary way; therefore others might be Apostles, and yet not so as he was; for else his expression had been all one, as if one should say, *Titus the sonne of a man, not begotten of an Angell, or Spirit, nor produced by the Sunne or Starre, but begotten by a man of a woman*; the discourse had been ridiculous, for no man is born otherwise; and yet he also had something of the ordinary too, for in an extraordinary manner he was sent to be ordained in an ordinary ministry. And yet because the ordinary ministry was settled, Saint Paul was called to an account for so much of it as was extraordinary; and was tyed to doe that which every man now is bound to doe, that shall pretend a calling extraordinary, viz. to give an extraordinary proof of his extraordinary calling: which when he had done in the College of Jerusalem, the Apostles gave him the right hand of fellowship, and approved his vocation; which also shews, that now the way of Ordination was fixed and declared to be by humane ministry; of which I need no other proof but the instances of Ordinations recorded in Scripture, and the no instances to the contrary, but of Saint Paul, whose designation was as immediate as that of the 11 Apostles, though his Ordination was not. I end this with the saying of Job the Monk: *Concerning the Order of Priesthood it is supernaturall and unspeakable. He that yesterday and the day before was in the form of Ideots, and private persons, to day by the power of the Holy Ghost, and the voice of the chief Priest, and laying on of hands, receives so great an improvement and alteration, that he handles and can consecrate the divine mysteries of the holy Church, and becomes (under Christ) a Mediator [Ministeriall] between God and man, and exalted to hallow himself and sanctifie others*: The same almost with the words of Gregory Nyssen, in his book *De sancto baptisinate*.

Τραχ. de Sa-
crament.

Ὁμοίως δὲ καὶ
ἐπὶ τῆς ἱερο-
σύνης ὑπερ-
φύει καὶ ἀειν-
τον. καὶ οὕτως καὶ
παρὼν ὄντα
τίνα τῶν πολ-
λῶν καὶ ἑταίρων
ἰσχυρόντων
ἰδιωτῶν ἀρτι

καὶ σήμερον πνεύματος ἁγίου δύναμι καὶ ἀρχιερέως φωνῇ καὶ δεξιᾷ ἐπιθήσει τοσαύτην ἀλλοίωσιν κρείτ-
τονα δέξειν, καὶ τοσούτον ἀποκαθίσταει, ὥστε τὰ θεία μυστήρια τῆς ἱερᾶς ἐκκλησίας τελεῖν δύνασθαι,
καὶ μετέστην Θεῷ καὶ ἀνθρώπων γίνεσθαι αὐτὸν τε καὶ τὸς ἄλλους ἀγιάζον.

This

A This is the summe of the preceding discourses; God is the Consecrator; man is the Minister; the separation is mysterious and wonderfull; the power great and secret; the office, to stand between God and the people, in the ministry of the Evangelicall rites; the calling to it ordinary, and by a settled Ministry, which began after the descent of the holy Ghost in Pentecost.

17.

This great change was in nothing expressed greater, then that *Saul* upon his Ordination changed his name, which *Saint Chrysostome* observing, affirms the same of *S. Peter*. I conclude, *Differentiam inter ordinem & plebem constituit Ecclesia autoritas & honor per ordinis confessum sanctificatus à Deo*, saith *Tertullian*. The authority of the whole Church of God hath made distinction between the person ordained and the people, but the honour and power of it is derived from the sanctification of God: It is derived from him, but conveyed by an ordinary Ministry of his appointing: Whosoever therefore with un-sanctified, that is, with unconsecrated hands shall dare to officiate in the ministerial office, separate by God, by gifts, by graces, by publick order, by an established rite, by the institution of Jesus, by the descent of the holy Ghost, by the word of God, by the practise of the Apostles, by the practise of sixteen ages of the Catholick Church, by the necessity of the thing, by reason, by analogy to the discourse of all the wise men that ever were in the world; that man like his predecessor *Corah* brings an unhallowed Censer, which shall never send up a right cloud of incense to God, but yet that unpermitted, and disallowed smoak shall kindle a fire, even the wrath of God which shall at least destroy the sacrifice: His work shall be consumed, and when upon his repentance himself escapes, yet it shall be so as by fire that is, with danger, and losse, and shame, and trouble. For our God is a consuming fire.

18.

Homil. 28. in
Acta 18.

Exhort. ad caritatem.

D Remember *Corah* and all his company.

Αγιος ιερους.

E

The End.

The Printer to the Reader.

THe absence of the Author, and his inconvenient distance from *London*, hath occasioned some lesser escapes in the impressi^on of these Sermons, and the Discourse annexed. The Printer thinks it the best instance of pardon if his Escapes be not layd upon the Author, and he hopes they are no greater then an ordinary understanding may amend, and a little charity may forgive.

